

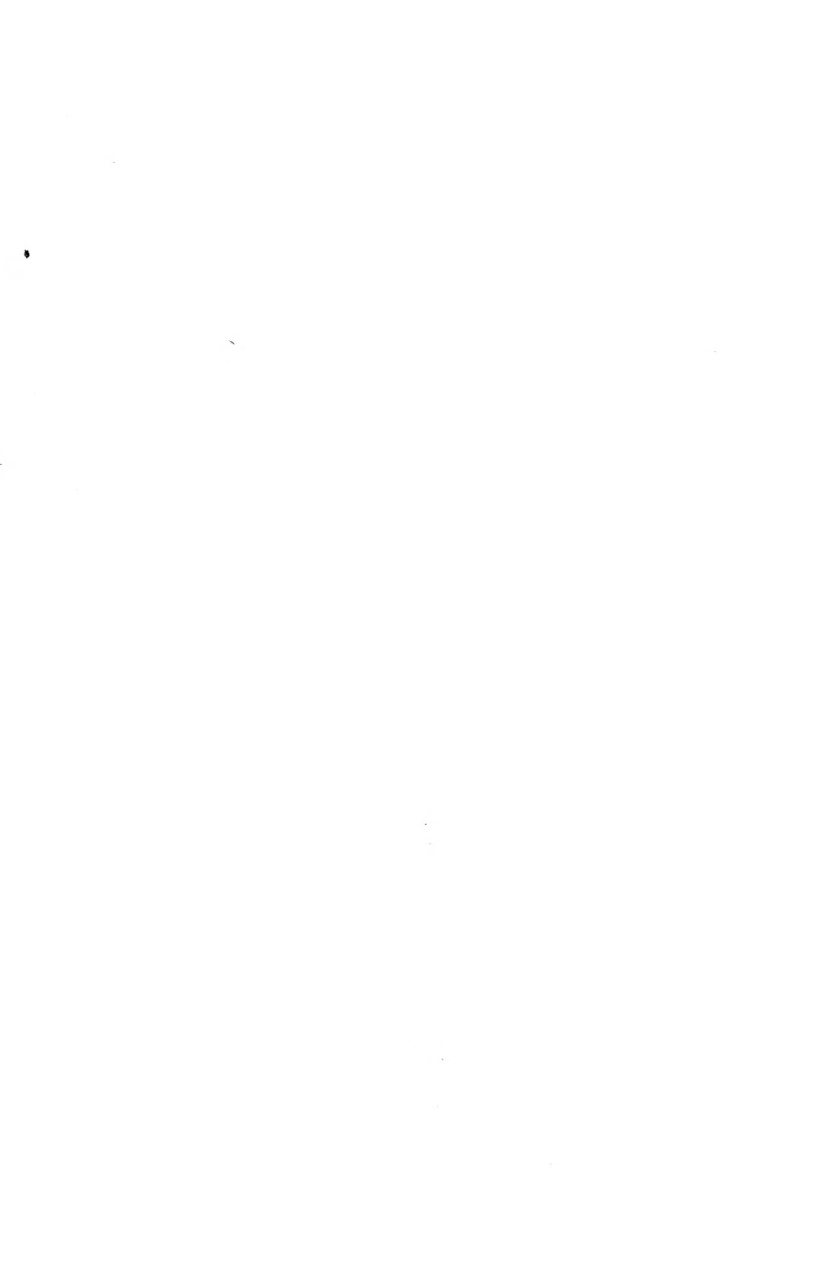
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THE DIVINE REST :

OR,

SCRIPTURAL VIEWS OF THE SABBATH.

BY

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P R E F A C E .



THE original design of the following Treatise was— not to say all that might be said on the subject of the Sabbath, but—to present the main points in the Argument for the Divine Authority, and designed perpetuity of this religious Institution. The author wished to show that the Sabbath is an inseparable part of that divine system of arrangements, under which God has organized His Universal Church, in its downward passage through all ages towards its ultimate extension over all nations. Having shown this, not by dwelling on the numerous collateral points, which may be supposed to favor such a conclusion, but by going at once to the main grounds, on which such a conclusion rests, his principal effort has been to make a practical use of the argument; to urge the practical sanctification of the Day; and, by God's blessing, to secure the heavenly fruits, which that sanctification contemplates.

Such being the original design of the Treatise, it was, many years since, given to the press in the hope of contributing something, if not to the literature of the sub-

ject, at least to the extension of what the Author considered the only sound views of this Divine Institution.

In re-issuing the Treatise, in a revised and somewhat enlarged form, the Author sees no reason for modifying the argument in favor of the change of the Day from the seventh to the first of the week. The series of Tracts, published by "The Seventh Day Baptist General Conference," and looking towards a reversal of the change which has been made, was begun years after this Treatise was first written. This work, therefore, cannot be considered an attempt to answer the argument of those tracts. And yet, what is said in the following pages on this point may be regarded as an outline of what such an answer would require. The truth is, the Argument in favor of a Seventh Day Sabbath in the Christian Church labors against a great FACT. The Day of Rest has been changed. For Eighteen hundred years, the Church Universal has been a Witness to the change. At once, therefore, we are pressed with this serious alternative: admitting the institution of the Sabbath, as of perpetual obligation, immediately after the Creation of man, either Christ, as "Lord of the Sabbath," designed and has sanctioned the change of Day which has taken place; or the Church, after having received the promised Guide into all truth, and the assurance of Christ that Himself would be with her to the end of the world, began, in her earliest movements, to defeat His real intention by introducing the change; for eighteen hundred years has continued to defeat it; and through-

out the long period has seen the defeat crowned with manifest tokens of the divine approbation.—We adopt the former part of this alternative. We hold that the Sabbath, as a HOLY REST, was instituted at the creation of man, and was designed for perpetuity, as an inseparable adjunct to the Church of God through all its ages from the beginning to the end of time. It as much belongs to the Church, and is as necessary to it, now as ever. And conceiving such to be the tendency and result of all sound argument on the subject, we see no way of dealing with the change which has taken place in the Day of the Sabbath, but that of ascribing it to the will of Christ, and accounting for the manner in which the change was introduced by the considerations adduced in the ensuing Treatise.

Nor, to this do we consider it a valid answer to say:—“The Church has departed from Christ’s intention in other things, and therefore in this also may have been guilty of such a departure.” For those other departures began to take place ages after the Church had lost the personal presence of her Head, and when she had been left to encounter the corrupting influence of the philosophies and superstitions of a Pagan world; moreover, as those departures grew wider and wider, they were met with more and more of Christ’s displeasure, and of a withdrawalment of His favor; until, at last, they brought on His visible Body the most direful of all plagues: whilst, on the contrary, the change in the Day of Rest began under the very Eye of Christ; was in due time

full and complete ; and has, from first to last, and in plain proportion to the holy strictness of that Rest, been marked by the Savior's most benignant smiles.

This is the plain fact, with which the argument on this point has to deal. Whether in the following Treatise it has been dealt with fairly, the reader must judge. To us, at least, it seems not only a fact, but also a fact standing in the midst of light. We believe that Christ designed a change in the Day of the Church's Sabbath ; and that, in this particular, the Church has, from the first, been walking according to His own wise counsel. His Day has been often and grossly abused ; but, except by a very few of His professed followers, it has never been rejected. If, therefore, what has been said in the ensuing Treatise, should be blessed to a removal of any of those abuses, and to a more effectual hallowing of this ancient and high ordinance of God, to the great " Lord of the Sabbath " shall be all the praise.

Bow-MOUNT. 1867.

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THE DIVINE REST.

CHAPTER I.

THE SABBATH INSTITUTED AT THE CREATION.

THE Institution of THE SABBATH is a subject of great importance. Among those things, which, though not religion itself, are yet inseparably connected with the welfare of religion, this holds scarcely a second rank. In inviting to it your attention, therefore, I shall feel justified in giving it a somewhat prolonged examination. Upon this examination, however, let us not enter as merely speculating querists, but as docile Christians, sensible of our need of divine instruction, and earnestly desirous of progress in every thing which concerns the truth or the welfare of the religion of the Bible.

The literature of this subject is, in a high degree, copious and rich. The authors, who have written and published upon it, would, if all living and all together, constitute a host; or rather, there

would be two hosts,—nominally, indeed, all under the same banner, yet really in conflict;—that is, nominally all Christians, yet really ranged on opposite sides of the question whether THE SABBATH be a Christian Institute. There is, however, this peculiarity in the case; that, while the advocates of the Sabbath, as a perpetual Divine Institute, are in the main agreed in their views of the origin and obligation of the Day; their opponents are divided between a variety of theories, and agree in one thing only, a denial of the perpetual authority and obligation of the Sabbath. As to the origin of the Institution, some of the writers on this side trace it to the transactions in the wilderness of SIN in connection with the giving of the Manna; while others refer it to the subsequent formal publication of the Law from Mt. SINAI, as including the precept of the Sabbath in the Fourth Commandment. All this class of writers, however, hold that the Sabbath was exclusively a Jewish Institution, positive, local, and chiefly ceremonial in its character, and therefore, with other similar ordinances, abolished by the introduction of Christianity. A similar diversity of theory prevails among them as to the origin and obligation of the Lord's Day in the Christian Church. Some of them regard it as originating in Apostolic AUTHORITY, guided by the known will of Christ as

Head of the Church, following the analogy of the Jewish Sabbath in its weekly recurrence, and in the natural morality of setting apart some time for the worship of God, and having, therefore, a virtually DIVINE sanction. Others of them consider it as originating in Apostolic PRACTICE merely, taken as a convenient example by the early Church, and therefore giving to the Day a simply ECCLESIASTICAL sanction, like that which subsequently brought in the numerous Holidays of the Church of the Middle Ages.

The periods, at which this subject has been drawn most prominently into notice, are, that which followed the first Age of the Church; and that, which has followed the Protestant Reformation.

In the early part of the former period, the Christian writers do not profess to discuss the subject of either the Sabbath or the Lord's Day. They merely allude to it incidentally, for the purpose of settling the mind of the Church on the question, which day of the week was to be observed for sacred purposes, and in what manner it was to be observed;—leaving it, as their testimony, that the Day to be observed by Christians was—not the seventh, but—the first of the week, and that the manner of its observance was to be—not a following of the temporary ceremonials, much

less of the burdensome traditions, of the Jews, as a local and preparatory race, but—a true, spiritual REST, especially a free and loving homage to a RISEN Christ, as the Divine Author of the great and glorious works both of Creation and of Redemption. Later in that period, however, the Lord's Day was brought into fuller and more formal notice by the enactments both of civil and of ecclesiastical rulers; and, unhappily, their laws, and the customs of the times gave the Day a character, in which it sank from its position as the sole, sacred Day of the Church to a rank among her numerous holidays; till, at last, worse than those holidays themselves, it became a Day—not solely of sacred, but—largely of profane use; a thing, in short, of wide-spread, worldly and most pernicious abuse.

In this condition it was found at the opening of the other period referred to, that of the Protestant Reformation. We can hardly wonder, therefore, that the early Reformers, in their zeal to deliver the Church from the fearful desecration of all mere Church holidays, were sometimes led to speak even of the Lord's Day as if they would be rid of it. They did not wish to be rid of it. The most that can be made of their judgment on the case is, that such Sabbaths as the Church had long been in the habit of observing were worse

than no Sabbath. Of a true, spiritual Day of Rest they did not wish to be rid; on the contrary, they would have one which they could reverence; and they earnestly sought to restore the Day from its numerous and inveterate desecrations to its simple freedom and hallowedness.—Evidently, however, they were not in a position either to discuss, or to appreciate, the question of the true character of the Lord's Day. Upon such a discussion they did not profess to enter. They were so profoundly occupied with those other great practical questions and events, which were then upheaving nations as well as the Church, that they failed to take up the subject of the Sabbath in such a way as to give it the benefit of their deep learning and of their deeper knowledge of the mind of Christ. It was not till they had passed from the stage, and the Protestant Churches had settled into something like stability of organization, that the question arrested the attention of Protestant scholars and divines and secured to itself the thought, the research and the controversy, which have ever since exercised, in various directions, some of the greatest and many of the best minds of the Church. A mere list of names would be sufficient to shew what importance has been conceded to the subject since the results of the Reformation have fixed upon it the

serious regards and the studious attention of enlightened Christian scholars.

In the Netherlands, for instance, especially after the Synod of Dort, a series of learned University Authors arose, whose writings for and against the divine and perpetual obligation of the Sabbath have kept Protestant Europe, on this subject, for more than two hundred years in a state of excitement or of change; tending, sometimes, to great strictness and, at others, to great laxity; until, at last, yielding in part to originally defective views, and in part to the influence of still surrounding Romanism, Continental Protestantism in general settled into a loose and worldly way of Sunday observance, or rather, of Sunday perversion, from which ages may be needed for its recovery.

Among those Netherland Authors, who resisted, with temporary success, this sad degeneracy, and who, with many others, wrote and published at various periods of the long controversy, may be mentioned the names of Teellink, just before the Synod of Dort, and, subsequently, Walæus, Voëtius, Amesius, (the Latinized cognomen of Ames, an English Christian scholar, who fled from persecution to Holland) Rivetus, Hoornbeeck, Essen, Matthew Crawford and John Brown; the last two being Scotchmen, of great ability, who, like Ames, were led to cultivate learning and author-

ship in Holland. And then, among those who met these advocates of a rightly sanctified Sabbath, at various points in the repeatedly renewed contest, and who, with others, contributed to the ultimate prevalence of low and pernicious views of the Lord's Day throughout Protestant Europe, may be found prominent the names of Gomarus, Burs, Heidanus, Cocceius, and Burman.

So, too, in England. At the time of the Reformation, the Lord's Day in that country was received in its worldly dress from the Romish Church; and, for many years continued subject to a more or less lax and unscriptural observance. But at length, in 1595, appeared the first of a series of writers, who succeeded in restoring the Institution to something like its true, Scriptural character, and in impressing on the minds and habits of English Christians, at least a large portion of them, a sacred regard for the Day, which, even to the present time, has never been wholly obliterated. The author referred to was Nicholas Bownd, whose book was the means of one of the most remarkable revolutions, which the cause of the Sabbath has ever experienced. So deeply, under the abuses of the Day, did the land sigh for something better, that even the wealthy and the fashionable were not infrequently found among the number of those who hailed with gratitude the change which

followed. The work of Bownd was in process of time succeeded by the writings of the Puritan school, particularly of Daniel Cawdrey and Herbert Palmer of the Westminster Assembly of Divines; while, at various times subsequently, Bp. Horsley, Bp. Jebb, Dr. Burton, Bp. Daniel Wilson and others in the Church of England have written on the same side of the subject, and from their rich stores and great influence have contributed to whatever has become permanent in that Church of sound views and healthful practice in regard to the Lord's Day.

On the other side of the question, however, arose a different class of English Authors; whose influence, falling in sympathy with the habits of the Court, and the temperament of the people, has given to the Lord's Day in that country what may on the whole be termed its ENGLISH character. I do not say that all of this class of writers have been in full sympathy with King James's "BOOK OF SPORTS;" a work which professed to regulate, while it really sanctioned, the amusements and recreations, supposed by that Pedant-Monarch to be proper to the Day. Yet I think it cannot be doubted that the views of the Court then and since have had an abiding influence in giving tone to the writers now to be mentioned, and through them in determining the character of the Lord's

Day in England. These writers, though agreeing in their main point, may yet, as taking different views of another and subordinate point, be distinguished into two classes. They all agree in considering the SABBATH a peculiarly JEWISH Institution, abolished by the introduction of Christianity, and therefore of no obligation upon Christians: but they differ on the question as to the origin and obligation of the LORD'S DAY, as successor to the Jewish Sabbath.

Under the one of these classes may be ranged as earlier authors, Dr. Heylin, Bp. F. White, and Bp. Sanderson; and as later writers, Abp. Whately, and Dr. Arnold; with others of less note both earlier and later. These writers, while they regard the Fourth Commandment as mainly ceremonial and thus far not binding on us, and accordingly treat the Sabbath as peculiarly Jewish, and therefore abolished with the Old Dispensation; regard the Lord's Day as a purely ECCLESIASTICAL ordinance; and therefore, like other Church Days, subject to ecclesiastical regulation.

Under the other class of these English writers may be ranged, as earlier authors, Abp. Bramhall, Bp. Prideaux, Bp. Cosin, and Richard Baxter; and, as later authors, Archdeacon Paley and Dr. Hessey in his recent Bampton Lectures. These, and others like them, while agreeing with the

class just mentioned in considering the Fourth Commandment as largely ceremonial and the Sabbath as an exclusively Jewish and abolished Institution, hold the Lord's Day to be APOSTOLIC in its origin, and therefore, in its authority and obligation, *quasi* Scriptural and Divine. It is but right to add that these authors, though not in perfect accord at all points, yet, in the main, seek to rescue the Lord's Day from desecration, and to secure to it as much as their theory will allow of religious sanction and of civil obligation. With them, too, it may be added, agree, on the whole, Mosheim and Hengstenberg, both continental authors of great learning and ability, and much esteemed for their Christian worth and general fairness.

There have, indeed, been writers of still another class in England and elsewhere, who have taught, with their leader, Theophilus Bradbourne, not only that the Fourth Commandment is wholly *moral*, but also that the Sabbath, which, as they hold, that Commandment originated, is perpetual in its obligation, and ought to be *every where* observed,—not on the *first*, but—on the *seventh* day of the week and with all the unmodified precision of the original precept. These writers, however, have never made any deep and general

impression upon either the Theology or the Practice of the Christian Church.

Then, again, in Scotland, since the Reformation, an almost peculiar phase of this subject has presented itself. The Scottish Kirk early adopted the Standards of the Westminster Assembly of Divines; and therefore holds to the primeval origin and Divine authority of the Sabbath: and the practice, which has generally prevailed in that country as to the observance of the Institution, has given it, in the estimation of many, an undue and even repulsive austerity. Nevertheless, it has been conspicuously connected with many wonderful results of lofty Christian character and of the true Martyr spirit, which could not be lost to the Church and her history in all lands, without making them greatly poorer than they are.

In writers on the subject of the Sabbath, the Scotch Kirk has been, as we might have expected, abundant; especially within the last hundred years. In favor of the Divine origin and obligation of the Institution may be mentioned Colville, Principal of the University of Edinburgh, Fisher, the Erskines, Brown of Haddington, Chalmers, Douglas of Cavers, the Gilfillans, father and son, and a host of others;—while the number of those, who have written against them, has been small and comparatively unimportant.

And finally : in the United States, the Sabbath has taken its character mainly from the early settlers of New England ; and therefore has generally borne the type impressed upon it by the Westminster Divines and the Church of Scotland. Our writers, too, have been mostly of one School, and are sufficiently numerous. The most eminent among them have been the elder Edwards, Dwight, Humphrey, Hodges, and the authors of the valuable Tracts of the American and Foreign Sabbath Union, edited by Dr. Justin Edwards ; accompanied by a multitude of writers of a kindred spirit : while, in opposition, a skeptical Press has, from time to time, poured forth a stream of pamphlets and pages, mostly anonymous, and many from German skeptics of foreign birth ; intended and calculated to unsettle the Institution and to convert it into a mere secular holiday, or day of labor, as might best suit the tastes of men.

What has thus far been said is not intended as even a sketch of the controversies on the subject of the Sabbath, which have agitated various portions of the Church, especially since the Reformation. A history, though but in outline, of those controversies, their causes or occasions, their alternations of success and defeat, and their results as felt in those changes of opinion and of practice,

and in that growth or decline of her true spiritual welfare, which have affected the Church from age to age, would of itself fill a volume. And yet, what has thus far been said is alone enough to show that the literature of the subject is well nigh exhaustless; and that the subject, which has given birth to such a literature, can scarcely be regarded as one of secondary importance.

But it may be asked;—why discuss further a subject, about which so much, and with such ability, has already been written? I reply: we might as well ask, why preach the Gospel any further, when it has already been preached so long and so ably? Almost all the Authors, who have discussed this subject, are beyond the reach of ordinary readers; especially in this country, where even men of research can have little or no access to those old Libraries of Europe, in which nearly the whole of our Sabbath-literature lies treasured; while, of that small part, which has found its way to our shores, increased though it has been by the highly respectable and valuable contributions of American Christian Scholars, few in our own Church have any knowledge. At the same time, although that portion of this literature, which must be considered unsound and unwholesome, actually reaches but a comparatively small number, yet, such is the power of worldly interests and cus-

toms, and such the repugnance of sinful principles and practices to all that is strictly religious, that the influence of low and unspiritual views of the Sabbath spreads and operates where no literature of the Sabbath, wholesome or unwholesome, is ever met with. Indeed, this is a subject, which, like the central truths of the Gospel itself, needs to be continually agitated; and he, who, within his own sphere of influence, can contribute to the diffusion and efficiency of sound, Scriptural views of it, or aid in keeping such views alive and active, even though he were to add nothing original to either the facts or the arguments of the case, yet may do that, for which both his country and his Church would well be held his debtors.

To bring these remarks home to our own times and Church; the opinions on this subject of such writers as Dr. Paley in his *Moral Philosophy*, and Dr. Hessey in his *Bampton Lectures*,—men holding highly respectable positions in our Mother Church of England, authors of acknowledged worth and ability, and probably better known and more influential in our Communion than any other writers of their class—have tended, in no inconsiderable degree, to throw a laxity into the conscience and a latitude into the practice of many in relation to the Sabbath. By stripping it, under the Christian Dispensation, of the character of a

Divine Institution, intended for universal and perpetual observance, and by investing its successor with the character of an Institution, having little other authority than that of expediency, or of Apostolic practice, such writers have left an open door to a weakened regard for its sacredness, and to loosened habits in its observance. The arguments of this class of authors against the primeval Divine origin of the Sabbath may be pronounced inconclusive;—yet their opinions exert a wide influence, even where their writings are unknown or unread. Besides; our country, with all its gates wide open to immigration from all parts of the earth, has been, to no small extent, flooded with the Skepticisms of the German Rationalists, which, as strong exaggerations, perhaps I should say, as reckless overleapings, of the low views and lax practices of ordinary German Protestantism, are bringing in the customs, even more rapidly than they can root the Theory, of a Lord's Day turned into mockery of its Lord; making it—not a holy Day, in the sense of something sacred, but—a holiday, in the sense of something given up to the mirth of merry-making, and to the working of strange unbeliefs.

Such being the evils, from various sources, which are creeping into our land and into our Church, I think it no superfluous labor to contribute an-

other Treatise in addition to the many already extant on the subject of THE SABBATH, in the hope of saying something which may, peradventure, find its way to a few hearts, possibly into a few homes, not otherwise reached by what I deem the scriptural doctrine of the Sabbath, as an Institute for all times and for all peoples. In what I have to say, I shall not pretend to follow exhaustively the various arguments and objections which have, from time to time, been urged, on the one side and on the other, of this important question; but shall aim to set out the prominent points of the subject in such a light as may tend to a firm conviction and a rational belief that the Sabbath is a strictly Divine Institution, intended for universal and permanent observance; and as may be calculated, by God's blessing, to establish it, in this character, in the devout regards and reverent observance of every true lover of his country and of its Christianity into whose hands these pages may fall.

With these remarks by way of introduction, let me spread the subject at once before your minds. Under the Mosaic Economy, every SEVENTH day of the week was, by express command of God, set apart as a Sabbath, or holy Rest to God, for the benefit of man and of beast. Under

the Christian Economy, a seventh PART, though not the seventh DAY, of every week has been set apart for a similar purpose, as a holy Rest to God for the good of His creatures. But the Mosaic Economy did not commence until the human Race had been in existence about two thousand and five hundred years; and, in about one thousand and five hundred years after its commencement, or at the opening of the Christian Economy, it ceased, as an outward and visible organization, to exist. Hence arise the following inquiries, which involve the whole subject. Was the Sabbath originally a Divine Institution, designed, on the part of God, for universal observance, wherever a knowledge of it, and of its origin, should come, from the creation of man to the end of time? Or, was it simply a positive ordinance, which God gave to the Children of Israel twenty-five hundred years after the creation of man, and which was intended for that people alone; which was to begin and end with their ecclesiastical polity, and never to be observed by any others? And if the proofs be in favor of the former part of the alternative, if the Sabbath were originally a Divine Institution, coeval with man, why, when the Mosaic Economy closed, was the SEVENTH day of the week omitted and the FIRST observed in its stead? These are the inquiries, which the subject

presents, and which we will now proceed to consider.

1. The Sabbath, then, whenever instituted, was a DIVINE Institution. God was its Institutor; and, clothed with His authority, it came to bind the consciences of those to whom it was given. Whether Adam or Moses first received the Institution, that Institution came to him, and through him, to all its intended subjects, alive, as it were, with the binding will of man's Almighty Creator and Governor. If, therefore, the Sabbath was instituted at the creation of man, if its obligation was first laid upon Adam, it will be admitted—it would be idle to deny,—that the Institution was designed, wherever a knowledge of it and of its origin should come, for universal and perpetual observance. Two human beings only, the progenitors of the Race, were then in existence; and whatever was made obligatory upon them, for their observance and benefit to the glory of God, was intended for the observance and benefit of all their descendants and to the glory of the same God, wherever a knowledge of the Institution and of its origin should come. The Israelites, as an independent people, were not in existence until more than two thousand years after the creation of Adam. In the nature of the case, therefore, they could not have been more

interested in what God gave to Adam than the Assyrians and Babylonians, the Medes and Persians, or any other people of the earth. This is, on all hands, conceded. If the Sabbath were instituted immediately after the creation of man, it must have been intended for observance, so far as it should become known, by all men in all ages. What, then, is the evidence of this early institution of a holy Sabbath?

2. To this question I reply: we have the same evidence of this early institution, which we have of the fact that man was the last work of the present visible creation: the evidence of SACRED HISTORY.

The first chapter of Genesis contains a brief, but all-comprehensive and most important account of the work of Creation in SIX DAYS. Into the question, raised by Geological investigations, as to the meaning of the term, DAY, in this account, it is not necessary here to enter. Whether each of the six creation-days was, as we commonly understand the word, a natural day of twenty-four hours, or a period of to us unknown duration, measured by one of the Creator's unrevealed rules,—it must be acknowledged by even Geological interpreters of the Bible, that the Mosaic record fixes, with sufficient accuracy, and with an insight, which, when that record was

made, could have come from no source other than that of Revelation, THE ORDER, in which, so far as our earth was concerned, the successive parts of the creative process took place. That process occupied SIX successive days, or periods of time, the last of which closed with the creation of man from the dust of the ground, and, doubtless, with those accompanying operations of nature, which were specially needed to fit the ground for his dwelling place. Then, again, whatever may have been the length of each of the creation-days, and by whatever Divine rule measured,—it must be admitted that, AFTER MAN had been introduced upon the stage, with faculties for observing and noting the earth's times and seasons, the FIRST day, which followed the Creative process, must have been a NATURAL Day, measured by the rule revealed to man by what he saw,—the rule of the earth's daily revolution on its axis; one of OUR days of twenty four hours. THIS, the FIRST day of man's measuring, is called the SEVENTH day in God's mention; and God set it apart and hallowed it, in memory of the great SIX DAYS' work, which He had just closed, and from which He then rested. Having given his account of God's grand work in the past, and in the order of its occurrence,—the sacred historian proceeds in these words: "Thus the heavens and the earth

were finished and all the host of them. And on the SEVENTH DAY, God ended His work, which He had made. And GOD BLESSED the seventh Day, and SANCTIFIED it; because that, in it, He had RESTED from all His work, which God created and made." Gen. ii : 1-3. He BLESSED it by making it a BLESSING to His creatures: He SANCTIFIED it by making it HOLY to Himself. And the law of the case forces us to admit that not merely that FIRST seventh day, but every SUCCEEDING seventh day was thus blessed and sanctified; that the division of time into WEEKS then commenced; and that ONE day in every successive week was set apart as blessed to man and holy unto God. It would be the extreme of unreason to suppose that the great Creator set apart a single day, the first and the last of its class, in memory of a work unutterably grand in itself, when there was but ONE created intelligence on earth to spend that day in such a remembrance. Every thing in the nature of the case shows that, in that memorable Day, as in a germinant seed of time, was wrapped up one seventh part of all succeeding time, to be counted as a BLESSING to man and as "HOLINESS to the Lord."

The passage, Gen. ii : 1-3, it will be remembered, is found in a very brief sketch of the his-

tory of the first ages of the world. In detailing the events, which marked the process of Creation, the inspired historian gives clear evidence that he was led, by a Divine Informant, to observe with general accuracy the order of time, in which those events transpired. Without any discoverable interruption of his narrative, and with no discoverable change of style, he then proceeds to record what happened immediately after the close of those events. "God RESTED on the seventh day; and He BLESSED the seventh day and SANCTIFIED it, because that in it He had rested from all His work." He closed the sixth primordial Day with the creation of man. He commenced the seventh, or first day according to man's measurement, with RESTING, or keeping SABBATH as the Hebrew word implies, and with BLESSING and SANCTIFYING it, because it was the Day of His own REST. If, then, this simple narrative were taken by itself, and read for information alone, the reader would, without doubt, find in it as fair an account both of the FACT and of the TIME of the institution of the Sabbath, as he would both of the fact and of the time of the creation of man. He would find nothing to suggest the thought that the blessing and sanctifying of the seventh Day did not take place in immediate connection with the Rest, with which that Day was begun, and to which, on the

part of God, it was consecrated. So plain is this point, that the institution of the Sabbath immediately after the creation of man would never have been questioned had it not been for what Dr. Paley and others of his school have deemed the remarkable silence of the Sacred History on the subject for the next two thousand and five hundred years.

Here, in truth, is the objector's strong hold against the perpetuity and universal obligation of the Sabbath. "If," he inquires, "this Institution had been coeval with the creation of man, and intended for perpetual and universal observance, is it not incredible that no mention of its existence is found, and no censure of either its abuse or its neglect recorded in the Bible, from the beginning of the first seventh of time down to the Exodus from Egypt?" This is at least a plausible inquiry: and I repeat, the fact on which it rests is the objector's strong hold against that view of the Sabbath, and of the time of its institution, which I am now taking. If, therefore, this alleged silence of the Bible on the subject, from the creation of man to the time of Moses, can be satisfactorily explained and reconciled with the actual existence of the Sabbath during that period; then the language of Gen. ii: 1-3 must stand as a fair, literal, undeniable account of the

time when the Institution was first established. Every other objection against this view is decidedly secondary to that now stated. While they have been sought out in order to add to the strength of this, they do, in truth, derive their whole force from it. Let us, then, examine this point somewhat attentively.

I remark, then, that, although the Bible makes no explicit mention of the Sabbath from the creation of man to the days of Moses, yet it is not so profoundly silent on the subject as the objection supposes. Not long after the close of the creative work, when the first born of men had come to years of religious responsibility, Cain and Abel, evidently according to some established custom, brought their offerings unto the Lord. The incident is thus recorded. "In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." It is to be observed that what is here rendered, "In process of time," is, in the Hebrew, "at the end of days:" and the inquiry is not without pertinency; at what "end of days" were these evidently customary offerings brought unto the Lord? On what occasion would these first-born of the human race be so likely to present their religious services unto God,

as on that Day, which God Himself had so recently blessed and sanctified; the Sabbath; the end of the week? Such an allusion to the Sabbath, and to the division of time into weeks, is at least natural and as much as should be expected in a historic sketch which, for brevity, is wholly unparalleled among the writings of men.

And then again; in the days of Noah, still more distinct references to the division of time into WEEKS of seven days each are made by the sacred historian. "For yet SEVEN days, and I will cause it to rain on the earth;" was the language of God to that Patriarch when warning him of the near approach of the predicted Deluge. "And he stayed yet OTHER SEVEN days, and again he sent forth the Dove out of the Ark;" was the conduct of Noah in endeavoring to ascertain whether the waters of the flood had abated. "And he stayed YET OTHER SEVEN days, and sent forth the Dove, which returned not again unto him any more;" was his repetition of the act in carrying his endeavor to a satisfactory result. Now, why this observance of SEVEN days, and this repeated waiting for the beginning and the end of that particular portion of time? And why this record of the facts by the historian of the Creation and of its accompanying solemnities? Manifestly because God had, from the closing date of the Crea-

tion, established the division of time into weeks by the institution of the Sabbath; and because men had been accustomed from the first, in their more serious transactions, to observe this division. To Noah, as well as to Cain and Abel, the SEVENTH was "the end of days," the close of the week.

Again; about two hundred and fifty years before the Exodus from Egypt, Jacob, when serving Laban for his daughter Rachel, was told to "Fulfil her week;" which is immediately explained to mean a period of SEVEN years. Here a week is defined as characterized by the number SEVEN; and a week of seven years is an undoubted allusion to the ordinary week of seven days.

And finally: Joseph, we are told, while conveying the remains of Jacob back to the burial field of his ancestors, mourned for his father, at the threshing-floor of Atad, "SEVEN days," an entire week; including thus one of the presumed holy days of his people.

If, indeed, it were my purpose to enter exhaustively into this topic, it would be easy to show that the reckoning of time by WEEKS may be traced in the customs of various Oriental nations, descended from the prime ancestors of our race through Noah its Providential Restorer. But,

without pausing for such an investigation, it is enough to inquire; how are we to account for the facts, which have been noticed? Evidently, although such references to the division of time into weeks, or periods of SEVEN days each, do not amount to an explicit mention of the Sabbath as a Divine Institution for religious observance, yet, occurring as they do in an extremely rapid survey of the leading events only in the early history of the world, and connected as they are with actions and incidents of a religious or serious character, they cannot but be regarded as something more than accidental expressions. They must be regarded as allusions, growing out of actually existing circumstances, and carrying with them a manifest inference in favor of the institution of the Sabbath at the commencement of the first seventh period of time. Recorded by the same pen, which wrote Gen. ii : 1-3, they imply that that was a record both of the fact and of the date of the institution; and that the Patriarchal families at least had been living under a Dispensation of weekly Sabbaths. They break the force of the objection, which has been urged against the early institution of the Day on the ground that the Bible takes no notice of it from the time of Adam to that of Moses. Though, during that period, the Bible does not mention the Sabbath

by name, yet it impliedly recognizes its existence, and it thus shows how men, in those primal ages, though without a WRITTEN Revelation, and probably without any formally organized Church, were yet enabled to maintain the Worship of God, and to cultivate habits of both personal piety and social religion by "calling on the Name of the Lord." This they evidently did, not only in here and there a private, individual case, but in their public, associated capacity: but this it is difficult to conceive how they could have done without a recognized, and regularly recurring day for such religious service. "Then began men,"—not now and then a man, but "MEN," ASSOCIATED man,— "to call on the Name of the Lord;" to worship the Jehovah who made them all. And this began when the Race had been in existence only two hundred and thirty five years: long enough, however, for a single pair to have multiplied into social congregations.

Had there been no previous, introductory mention of SIX days, or periods of time, occupied in the process of Creation, and of a SEVENTH, devoted to a hallowed Rest; had there been no foregoing record by the same pen of blessing and sanctifying the SEVENTH as distinguished from the others; had there been no antecedent assignment of the REASON why God thus signalized the Seventh

Day ;—then, indeed, all these references to the division of time into weeks must have been accounted for as best they might : but, when we look back to the record in Gen. ii : 1–3, and remember who wrote both that and the whole succeeding history, we need no further explanation of the facts which have been cited. They are clearly and satisfactorily accounted for by the important transaction, which immediately followed the great creative process, and which started, *ab origine*, the division of time into Sabbatic weeks.

Even, however, had there been no antecedent RECORD of the institution of the Sabbath, the facts which we have noticed, would have had a very peculiar significance. They would have pointed back to some special, though unrecorded act, by which the Divine Ordainer of times had impressed a law so general upon the customs of men in their manner of reckoning : for there is nothing in the ordinary works of God, nothing in Astronomy, or the revolutions of the heavenly bodies, nothing in the noticeable movements of time, nothing, so far as we can see, in the whole compass of nature, to suggest such a division as that of WEEKS. The distinction of time into days, months, and years, is sufficiently obvious, being made by the unvarying revolutions of the different planets ; but its division into WEEKS of seven days each is purely

arbitrary. Nothing, in the whole ordained movement of things points towards such a division. By artificially multiplying seven days by four, we indeed get twenty eight days, which are somewhat near one of the periods of the moon's revolution round the earth: that is, something more than a siderial, and something less than a synodic month. Strictly speaking, a week is either more or less than a quarter of one moon, according as we note her actual revolution round the earth, or the once filling and emptying of her horns from the light of the sun. But, in all this there is an artificiality of calculation very different from the simple and natural counting of moon after moon, in enumerating what are really the true months, or moonths, of time. I repeat, therefore, nothing in the whole ordained movement of things points to the division of time into weeks. And therefore, even if Gen. ii: 1-3 had never been written, there would have been something quite remarkable in these Bible-references to "the end of days," to successions by SEVENS, and to the WEEK of years. Such references could not be explained without admitting some previous, important transaction, from which a distinction so arbitrary had arisen. But, when we have the record of such a previous transaction, a transaction great, solemn, unspeakably momentous in its character, a transaction, too,

which originates this very arbitrary division of time, and which assigns a most satisfying reason for it,—I think it will be found extremely difficult to avoid the conclusion that the references, which we have examined, do point back to the Mosaic record, Gen. ii : 1–3, and prove by strong implication the existence of the Sabbath from the earliest days of Adam. They shew, at least, that the objection, which we are canvassing, has, when subjected to examination, much less force than when merely urged in naked and general terms.

In further invalidating this objection, however, other considerations remain to be urged; but they are reserved for another Chapter. What has been said may be regarded as little more than an introduction of the subject. If I have succeeded in bringing the subject fairly before your minds, and in giving your thoughts a movement in the direction, which the discussion is hereafter to take, enough has been said for my present purpose. The whole subject matter before us is of vast importance; and we must be willing to approach its more practically interesting aspects by clearing our way through somewhat of mere argumentative detail. This may not, all at once, bring us out into view of the connection, which it has with the more spiritual and living things of our religion, with “Jesus Christ and Him Crucified,”—

the grand, central theme of the Gospel and of the Christian's faith. Nevertheless, this connection will at length become apparent; and the more so, in proportion to the thoroughness with which, at the outset, we settle the elementary truths of the subject, by clearing away every thing that may obstruct our distinct perception of them. May I not hope, then, for your patient thought and prolonged attention upon what has been and is yet to be offered? He, who rightly understands and appreciates the Sabbath, has gone far on the way of excellent attainments in religion. He is "not far from the kingdom of God." Nay, he is ripening already for a Sabbath on high.

CHAPTER II.

OBJECTIONS CONSIDERED.

THE SABBATH, as one of the external institutions of revealed religion, as having its origin immediately after the creation of man, as being, therefore, of divine authority, and intended for perpetual and universal observance, has already been introduced to your attention. The main objection, so far as argument is concerned, against this view arises from the alleged fact, that the Bible takes no notice of the existence of the Sabbath from the time specified in Gen. ii : 1-3, until the period of the Exodus from Egypt ; and that, therefore, the mention, made of it in that passage, must have been by Prolepsis ; that is, by a figure of speech, in which the sacred historian, when recording that great event, the Creation of the world, alludes to a commemoration of it, instituted two thousand and five hundred years afterwards, for the special observance of the Children of Israel. Had Moses, in giving his account of the Creation and of the Rest which God then ob-

served, immediately subjoined: "And this is the event, in commemoration of which our Sabbath has been recently instituted;" he would have said what this objection supposes he ought to have said in order to make his figure intelligible. His figure, if he used one, certainly needed an explanation. With Metaphor and Simile, and such like simple figures of speech, the Orientals were sufficiently familiar: but Prolepsis, I apprehend, is one of those refinements of literary composition, to which neither Moses nor his contemporaries were accustomed. When, therefore, he writes, in the same breath, and in the same simple style of narration, "And God ended His work, . . . and rested on the seventh day, . . . and blessed the seventh day and sanctified it," the supposition of such a figure as Prolepsis in one part of the sentence, while the other is plain, unquestioned narrative, is such a startling force upon language as called for explanation to prevent misunderstanding. But plainly, there was no figure in the speech. Every thing, in the structure of the narrative, shows that the blessing and sanctifying of the Day took place in immediate connection with the Rest, which God observed, and for the reason which was then assigned.

Passing from this, however, and looking more attentively at the Bible, we find that the sacred

History is not so profoundly silent, as the objection asserts, on the subject of the Sabbath from Adam to Moses; but that it contains various references to the division of time into WEEKS, which cannot be satisfactorily accounted for without admitting the fact of the institution of the Sabbath immediately after the creation of man. Upon this topic I have already dwelt at what may be considered sufficient length.

And now, in proceeding, I find myself dealing with an objection, the force of which has been already broken by the considerations that have been adduced. I trust that force will be completely invalidated by what is yet to be said.

1. Dr. Paley, then, and writers of his class, take it for granted, that, if the Sabbath had been instituted immediately after the Creation of man, it would have been REGULARLY OBSERVED from that time down to the Exodus from Egypt. How regular or how irregular the Patriarchal tribes were in their observance we certainly have no definite means of ascertaining; but this at least may be said with confidence, that the supposition, involved in the objection, is without weight. The long period referred to was one of deep and finally all but universal corruption. It began with the Fall and with fratricide; and it proceeded to such intensity of wickedness and fixed such a

dark stain upon our nature, that the waters of the Deluge were sent to wash them away. It was a period, in which men in general forgot God; and left us, therefore, without reason for wonder if even the Patriarchal tribes were found forgetful of His Sabbath also.

Again, those, who rely so much upon the objection under consideration, assume, that, if the Sabbath had been instituted immediately after the Creation, but was subsequently neglected, either during the sojourn in Egypt or under any other emergency, PERMISSION of such neglect must have been given and recorded. But this, too, is without weight. For, if the Sabbath was instituted at the creation of man, it was designed for perpetual observance; and it would have been manifestly improper either to give, or to record a permission of neglect, in favor of any people, or under any emergency. If neglected at all, its neglect was unjustifiable and therefore without permission. It is one thing to "wink" at aberrations from duty in "times of ignorance"; and quite another to give those aberrations explicit sanction.

Once more; the objection under consideration assumes, that, if the Sabbath had been instituted in the days of Adam, the sacred historian would have recorded the facts of either its abuse or its neglect. This assumption, however, is really as

groundless as either of the others. To see this, let us look a little more particularly at the circumstances of the case.

The time, which intervened between the creation of man and the call of Moses, may, for the purposes of the present argument, be divided into two periods; the former reaching from the Creation to Abraham; the latter, from Abraham to the Exodus;—the one being a period of more than two thousand years; the other, a period of about four hundred and thirty years. Now, of these two periods, remember, the former is more than one third of the time, which has yet elapsed since the creation of Adam; and yet, Moses has condensed the entire history of that vast lapse of time into the first eleven chapters of the Book of Genesis! In this extremely brief summary, he has recorded the facts of the Creation; the institution of marriage and the setting apart of the seventh day; the state of man in Paradise, and his Apostasy from God; the promise of a Savior, and the multiplication of the human family; the first murder, and the doom of the fratricide; the universal corruption of the race, and the consequent judgment of the Deluge; God's covenant with Noah, and the second dispersion of the race from Babel; and, scattered through the whole, a sort of genealogical account of those families from

Adam to Abraham, through which the promised Seed, or Messiah, was to descend. The whole of this was manifestly intended as a mere glance at those prominent events and characters, which would best serve to show how the history of our Redemption by Christ was linked back, from the more explicit promise made to Abraham, with the fall of man and the more shadowy promise made to Adam. In a historical sketch of such unparalleled brevity, the sacred historian, after recording the fact of the original institution of the Sabbath, could not, surely, be expected to record any thing further respecting it, except in the way of that general censure, which we know he so emphatically cast upon the awful depravity of the ante-diluvian and post-diluvian ages.

This remark sufficiently accounts for the alleged silence of the Bible on the subject of the Sabbath during the first two thousand years and more of the world's history, as we find it in the first eleven chapters of Genesis. As a historian, Moses was not a Mosheim. He attempted no toilsome record of the prosperous and of the calamitous events, which marked the course of the ante-diluvian and post-diluvian Church, as it sojourned in the wilderness of man's wickedness. He wrote but what he saw by the light of Revelation, and what he was moved to write by the impulses of Inspira-

tion, as the facts lay among the traditions and the writings of foregone ages, and as they marked the few footsteps of God in bringing down the promise of a Savior from its first faint dawns upon human hopes to its later and clearer shinings upon the faith of the chosen. He is not to be judged as we judge uninspired literary men, who write history for fortune or for fame. He appears as simply God's Penman, to record just what God prompts; and the world may well wonder that he has crowded so much into such a narrow space, but spare its criticisms when it finds so little where but little was either possible or intended. In what Moses wrote concerning the first two thousand years of the world's history, we have no reason to look for notices of either the neglect or the abuse of the Sabbath as one of the few primal Institutes of revealed religion.

And now, as to the remaining four hundred and thirty years from Abraham to Moses, I remark: that, although the historic narrative becomes more circumstantial and domestic, than during the previous more protracted period, yet there will be no reason for surprize at the silence during the latter and shorter period, if we take into account the following considerations.

First; the history of this period is still but a mere sketch of the fortunes of a particular family,

marking the line of descent towards the Messiah through the period, which preceded the special appropriation of the Sabbath to the Children of Israel, as a divinely selected sign of God's national Covenant with them; just as the old, familiar "Bow in the cloud" was selected as "a token of the covenant between God and the earth," to assure him that no more Deluges should ever drown the world.

Second; when the history finally expands and spreads itself over the whole breadth of the Israelitish state, both civil and ecclesiastical; although the Sabbath had then been formally and solemnly recognized and given to that people for their more special observance; though the Law from Sinai had then defined its duties, and the ceremonial Code had fixed the penalty of its violation; and though, during the life of Moses, both the Sabbath and its abuse were made matters of historic notice; yet, after his death, there is not, on the sacred record, for about five hundred years, a solitary mention of the subject; of the existence, the observance, the neglect, or the abuse of the Institution. The first notice of it, which occurs, and that, perfectly incidental, containing no description of the Sabbath and no account of its religious duties or of its secular abuse, is in the days of David. I. Chron. ix : 32.

Third; the history of the four hundred and thirty years from Abraham to Moses, containing a short account merely of three individuals, Abraham, Isaac and Jacob, and their families, and of the sojourn of their posterity in Egypt, occupies, it will be observed, but a part of the single book of Genesis; while the history of the five hundred years from Moses to David, including circumstantial accounts of the following important particulars; the wars of the Israelites with the Seven heathen nations of Canaan, the final conquest of the land by Joshua, the division of the territory by lot, the settlement of the Twelve Tribes, the administrations of their numerous Judges, the wars and captivities which happened under them, the important transactions which filled the life of Samuel, the rise and reign of Saul, the final change of the government from a Theocracy to a Monarchy, and a revolution in the throne which ended in the elevation of David from a sheepfold to a crown; the history of THIS crowded period, instead of being condensed into a PART of a single book, occupies the whole of the following — Joshua, Judges, First of Samuel, Second of Samuel, and a part of the First of Chronicles: and yet, in all this history, amid all these details of the living and expiring Theocracy and of the rising and waxing Monarchy, there is not a single

mention of the Sabbath in any of its aspects or of its connections.

Fourth ; the four hundred and thirty years from Abraham to Moses came immediately after that long moral night of Twenty Centuries, which the Fall of man spread over the earth, and which was filled with a general oblivion of religion amid the abominable things of Idolatry ; while the five hundred years between Moses and David come directly after a solemn recognition of the Sabbath, and after all that splendid array of miracles and means, which God exhibited, and which He designed for a signal revival, and for a marked dissemination of His religion among His chosen people : and yet, through this long age, and this multiplication of historic details, not a single mention of the Sabbath is made by the inspired Penmen, of its existence, its observance, its neglect, or its abuse.

And now, take all these considerations into account, and after weighing them candidly, answer this one question ; Which is the more unaccountable, the silence, which the Bible observes on the subject of the Sabbath during the lesser and far more rapidly sketched period from Abraham to Moses, or that which it observes during the longer and much more minutely detailed period from Moses to David ? Rather let me say, the

question needs no answer. At least, it answers itself. If we are to look in either of these periods for a particular mention of the Sabbath, or even for an occasional censure of its abuse, we ought, undoubtedly, to look in the latter, that which followed the imposing recognition of the Institution on Mount Sinai and in the Wilderness of Sin, and the impressive means which were used to fix it in the memory and observance of the Israelites. But, as we have seen, not a word on the subject is found in all the circumstantial records of that long age. I conclude, therefore, that the absence of all mention of the Sabbath from Abraham to Moses carries with it no weight against the argument from Gen. ii: 1-3; and, as the absence of such mention, though not of some manifest allusions to the existence of the Sabbatic WEEK, during the still earlier, the vastly longer, and the far more rapidly sketched period from Adam to Abraham, is precisely what we might have expected under the circumstances of the case, I come with full confidence to the conclusion that the silence of the Bible, such as we find it, during the whole interval from the mention of the Sabbath in Gen. ii: 1-3 to the renewed recognition of it in the time of Moses, furnishes no solid objection to the position that it was instituted on the first Seventh Day of astronomically measured time. When the

inspired historian, after detailing the order of events during the process of Creation, immediately adds, with no interruption, or observable change of style, in his narration: "Thus the heavens and the earth were finished; and, on the seventh day God ended His work which He had made: and He RESTED on the seventh day from all His work which He had made; and God BLESSED the seventh day, and SANCTIFIED it; because that in it He had rested from all His work, which God created and made;" we have sufficiently demonstrative proof that he records both the fact and THE TIME of the institution of the Sabbath. The fact itself is undeniable that, at the beginning of the first seventh portion of time, God KEPT SABBATH from all His works, WITH A VIEW to the blessing and sanctifying of the Day; and, from what has been said, there appears no more reason for doubt, that the actual blessing and sanctification took place contemporaneously with the Divine Rest, than there is that those acts, whenever they took place, constituted the primal institution of the Sabbath. It may, in truth, be maintained, that the VERY ACT of the Divine Rest was, IN ITSELF, the real, intended, effective blessing and Sanctification of the Day, for the race then brought into being; and that, therefore, the Sabbath was certainly instituted on the morning of time.

God's example was itself a blessing and sanctifying power; and it carried an equal authority and obligation to every descendant of His new-created children, whether such descendant were patriarchal or Israelitish, monotheist or polytheist, holy or unholy, wherever a knowledge of the Institution and of its origin should come. All needed the benefit, and all were embraced in the obligations of the day. The silence of the Bible, after what is said in Gen. ii : 1-3, until the renewed and legal recognition of the Institution under Moses, is not even a plausible presumption, much less a reasonable proof, that the Sabbath was never instituted until this latter event. It is easier to account for this silence than for that, which we have noticed for near five hundred years after the death of Moses; or for the fact that the first censure which was ever cast on the abuse of the Sabbath, subsequently to the case mentioned in the Wilderness, fell from the lips of Isaiah seven hundred and thirty years after the transactions on Mount Sinai; or for the circumstance that there are but few explicit references of any kind to the Institution from the death of Moses to the close of the Babylonish Captivity, a period of one thousand years.

2. Having thus, satisfactorily I trust, disposed of the main objection to the early institution of

a Day of holy Rest, I proceed now to examine another and a confidently trusted view of the subject, the view of those, who find the first institution of the Sabbath in the Wilderness of Sin, at the time of the giving of the Manna.

In the sixteenth Chapter of Exodus, just before the memorable transactions on Mount Sinai, we have an account of that miraculous supply of food to the murmuring Israelites. In reply to their murmurings, God promised that He would rain upon them bread from heaven. Accordingly, next morning, the ground, round about the host, was found covered with a small white substance, which, for want of a known name, they called MANNA. They were commanded to gather a definite quantity for present necessity only, except on the SIXTH day, when they were directed to gather twice the usual quantity. They were also instructed never to leave of it from one day to another. In this, however, some disobeyed, and for their disobedience were punished. When the sixth day came, they gathered, according to the instruction which had been given, a double quantity of food. — The Elders of the Congregation, laboring apparently under some kind of doubt, came and told Moses. Then follow these words: “This is what the Lord hath said: Tomorrow is the Rest of the holy Sabbath unto the Lord;

bake that which ye will bake to-day, and see the that ye will see the; and that which remaineth over lay up for you to be kept until the morning. And they laid it up until the morning, as Moses bade. And Moses said; Eat that to-day; for To-day is a Sabbath unto the Lord; To-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses; How long refuse ye to keep my commandments and my laws? See; for that the Lord hath given you the Sabbath, therefore He giveth you, on the sixth day, the bread of two days: abide ye every man in his place; and let no man go out of his place on the seventh day."

This is the first explicit mention of the Sabbath after the record in Gen. ii : 1-3, and it is contended, by the writers already referred to, that this later passage records the first institution of the Sabbath; that, therefore, being given to the Israelites alone, it was designed for their special observance; that the words of the prophet Ezekiel, xx : 12, are a confirmation of this; and that Gen. ii : 1-3 may be reconciled with this view by admitting that it records, not the time, but, the

reason of the institution. A few words on these last two points, before examining the main positions here taken.

The language of Ezekiel referred to is as follows: "Moreover also, I gave them my Sabbaths, to be A SIGN between me and them, that they might know that I am the Lord that sanctify them." I have already dropped a remark, which shows that this passage makes nothing against the earlier institution of the Sabbath. The Institution may have been in existence from the days of Adam, as a thing of equal interest and obligation to all Adam's posterity;—and yet, when that posterity had fallen into apostasy and a corruption of all revealed religion, that same pre-existing institution may have been taken up and specially enjoined upon a chosen people, as a sign between God and them, to show that they were to become "a peculiar people," holy to the Lord. "I gave them my Sabbaths." Does that prove that God had no Sabbaths, before the calling of the Children of Israel? In the previous verse, God says; "I gave them my STATUTES." Does that prove that His Statutes had no existence before He gave them to His chosen people? When God "set His Bow in the Cloud," "for a token of a Covenant between Him and the earth," did that prove that the Rain-bow was then first created; that

the laws of nature had never before stretched that shining Arch over the brow of heaven? A man gives his bride a Marriage-Ring, as a sign of pure and ceaseless love. Does that prove that his ring never existed until he put it on her finger?

As to the claim that the passage in Exodus xvi. must be reconciled with Gen. ii : 1-3, by admitting that the latter records, not the date, but the reason, of the Institution;—that is manifestly a starting of the argument from a wrong point. It takes for granted that the silence of sacred history, which has been noticed, is conclusive against the institution of the Sabbath at the time of the creation of man; and then attempts, by straining the evidently plain historical narrative of Moses into the mere remark of a commentator, to reconcile it with a human theory, built on the passage in Exodus xvi. The true argument begins with taking for granted, what lies so plainly on the face of the narrative, that Gen ii : 1-3 contains an account of the actual institution of the Sabbath; and then proceeds to reconcile the subsequent silence of the Bible with the fact of such an early institution. If that silence could not be reconciled with this alleged early institution, then the ground of the argument might be changed; the first institution of the Sabbath might be dated in the Wilderness; and the language of Gen. ii : 1-3 might

be forced to yield to such reconciling explanation as it would best bear.—But I have already shown, that the silence in question is susceptible of a fair and full explanation; and that, therefore, it affords no solid ground of objection against the position, that Gen. ii : 1–3 records not only the reason, but also the DATE of the Institution.

But, let us look more particularly at the passage in Exodus xvi, and see whether the main positions in the above argument for the later institution of the Sabbath be well taken. If they are not, then the ground of my argument will be left clear, without the fragment of a difficulty in the way to the conclusion, that the Sabbath was instituted immediately after the creation of man.

What, then, is the import of this passage in Exodus? The Israelites had murmured for want of bread. God gave them bread from heaven; not the true bread from God, but a type of that, of which if a man eat he shall live forever. He instructed them, however, to gather, except on the sixth day, for present necessity only. He taught them to put in practice the prayer, “give us day by day our daily bread.” Accordingly, they gathered their daily portion until the sixth day, when they laid in a double quantity.—But the Rulers of the congregation, as if in some doubt about the reason for this, repaired to Moses for explanation.

He informed them that the morrow was "the rest of the Sabbath;" that then there would be no Manna on the ground; and that therefore the half of their sixth day's gathering must be laid up for their use on the seventh. Some of the people, however, seemingly curious to know whether the Manna would really be withheld on the next Day, went out into the field. At this God was displeased; and immediately inquired of Moses; "How long refuse ye to keep my commandments and my laws?" evidently referring to commandments and laws, which had been long known and habitually disobeyed. "See," He adds, "because the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days."

Now, I ask; does all this look like the first institution of a great, public religious Ordinance, which was to be observed by a whole people throughout their generations? Had there been any recently foregoing and formal act of such institution; any notice of, or preparation for such an act? Had there been any thing like the solemnities, which attended the recent institution of their Passover? Did the rulers, or the people, express any surprise when informed that the morrow was to be the Sabbath, as if some new, unfamiliar thing were coming? Did they make any

inquiries concerning the nature, object or duties of a hitherto unknown season? No. None of these things. Nothing here looks like the first introduction of a national religious ordinance. Nothing here favors the notion that, in this passage, we are to look for an account of the primal institution of the Sabbath.

Let us, then, take another view. Let us admit that the Sabbath was actually instituted at the creation of man; that a knowledge of its existence, and some idea of its nature and duties were still kept alive among the Israelites as the most favored among the descendants from the Patriarchs; but that, from their long, debasing bondage in Egypt, and from their intercourse with a comparatively refined but idolatrous race, they had become criminally remiss in its observance, perhaps even carelessly indifferent to its recurrence. And then let us inquire; Do the circumstances, connected with the gathering of the Manna, as above noticed, accord with this view of the origin and history of the Sabbath? Manifestly they do.—The whole transaction bears convincing evidence that the people were familiar with the division of time into weeks by the recurrence of a Seventh day; and that they were not ignorant either of the sacred name, or of the general character of the Sabbath. According to direction, they

gathered a double quantity of food on the sixth day. The elders of the congregation, laboring under whatever doubt, went away from Moses uninquiringly satisfied, when simply told that the morrow would be Sabbath. And finally, when some of the people went out on the seventh day, with a profane curiosity to see whether God would be as good as His word in withholding then the daily supply, He was incensed at their disobedient unbelief; and, through Moses, addressed to them the severe rebuke; "How long refuse ye to keep my commandments and my laws?"—as though this were not the first instance of their heathenish disregard of a known Sabbath. I repeat, then, the whole of the circumstances, attending the transactions in the Wilderness of Sin, accord fully with the position, that the Sabbath was NOT then a newly instituted Day; but that, however it had fallen into neglect, it was a known ordinance, then more solemnly recognized, called into renewed remembrance, and made a special sign of the new relation between them and the God, who had chosen them to be His peculiar people. The gathering of the Manna was manifestly regulated with reference to an Ordinance, which, having its origin in a previous age, and without restriction to any particular nation, was then publicly and more formally recognized and

imposed on a peculiar people, as a sign of their new Covenant-relation with God.

Of course, the origin of the Sabbath cannot be found in the Fourth Commandment, at the giving of the law from Mount Sinai; for that was subsequent to the transactions in the Wilderness of Sin; and the Fourth Commandment was expressly a calling to "remembrance" of a previously existing Sabbath.

In fixing the date of this Institution, I have given particular importance to this point; because on this rests much of the force of the remaining argument for the perpetuity and universal obligation of the Day. It is certain that the Sabbath was instituted either at the creation of man, or at the time of the gathering of the Manna in the Wilderness of Sin; because, at this latter period, it was unquestionably in existence; and, if not instituted then, its origin must be referred back to the era of the Creation; inasmuch as there was no intervening period, at which it could possibly have been dated. If it was first instituted at the giving of the Manna, there would then be some plausible reason for considering it, more specially, an Institution of the Hebrew Economy; though, even then, there would be evidence, sufficient to convince any spiritually enlightened mind, that it was intended for a then future permanence; a

Day of Rest for all coming time ; a Christian, as well as a Mosaic Institute. But, if it was founded on the morning of man's creation, then, all further argument in favor of considering it a peculiarly Mosaic Institute is at an end. It was designed for Adam and for all his posterity, wherever a knowledge of its origin should spread. It stands at the top of Time, an Institution, like the Marriage tie in its Divine authority, to be sacredly observed by all who should pass, with a knowledge of its origin, down the course of the Ages.

Such being the true state of this question, I am willing, candid reader, to leave it with your own judgment. After the observations, which have been offered, can you feel any reasonable hesitation in deciding at which of the two specified periods the Sabbath, as a holy Rest unto God, and as a blessed Rest for man, was instituted? For one, I profess that the case appears too plain to admit a doubt. It was instituted at the time mentioned in Gen. ii : 1-3. Contemporaneously with the Marriage bond, it was one of the first of God's acts after closing His labor of Creation ; and like Marriage, when duly sanctified, it lies at the base of all external religion, an indispensable means of promoting the growth, and even of perpetuating the life, of inward holiness. Coming immediately after the formation and the wedlock

of the primal pair, it justified the Savior's words to the caviling Pharisees; "The Sabbath was made for man, and not man for the Sabbath." It was founded in that authoritative, efficient example of God's holy Rest, in which all mankind are equally interested, by which they are all equally bound, and which is held up for imitation, so far as it may be known, to the whole offspring of Adam.

In this conclusion, for the present, I rest. What further of argument remains shall be resumed and prosecuted in succeeding Chapters. Carry in your thoughts, meanwhile, the results, at which we have thus far arrived. The holy Rest of the Sabbath was instituted on the morning of Time; and, belonging to that period, which, from its sublime elevation, overlooks the whole down flowing course of history, its authority is divine, its obligation perpetual, and its claims spread themselves, with the spreading tide of humanity, over the whole human Race. Under the dark debasements of heathenism and Idolatry, ignorance may have blotted out all distinct knowledge of it from the minds of a vast majority of the Race, and even all distinct recognition of it from the customs of some of the tribes of men; and, thus far, they may be blameless in its non-observance. But, wherever it is known, it is God's law; and a violation of it

carries along therewith God's penalty. The TEM-
PORAL penalty of its violation may be changed;—
but the LAW and its SPIRITUAL penalty remain;
and no violator of its known precept can escape
the displeasure of Him that looketh on the heart.

CHAPTER III.

FURTHER PROOFS OF EARLY ORIGIN.

IN the remarks, thus far offered, on the subject of the Sabbath, it has, I trust, been made evident that the true date of the Institution was immediately after the creation of man; and that, therefore, it must be allowed to be divine in its origin, perpetual in its authority, and universal in its obligation wherever a knowledge of it may spread. Thus far, however, my remarks have been mostly in answer to objections against this position. I proceed, now, to lay before you some of the direct proofs of the early origin, the designed perpetuity, and the universal obligation of this religious Institution.

1. One of these proofs is the simple fact, recorded in Gen. ii: 1-3, and expressly recognized in the Fourth Commandment, that "God RESTED on the seventh day." As we have seen, whatever be the meaning of the word, DAY, as used in describing the previous work of Creation, the REST, which God observed, was undoubtedly on the first Day,

to Adam, of our astronomically measured time, a natural day of twenty four hours. This date of the DIVINE REST is uncontested. Whoever may deny that the Sabbath was actually set apart and sanctified at that time, none, who acknowledge the historic truth and credibility of the Bible, can doubt that God THEN RESTED from His work of Creation. It was on the SEVENTH Day in God's numbering; the FIRST in Adam's measuring.

But, why did God then REST? Did He rest because He was wearied by His stupendous operations? This were an impious supposition as applied to Him, who had only to say; "Be Light; and Light was." No. God rested, not by way of repose from fatigue, but by way of Repose for example. Manifestly, His intention was, to operate, through the authority of example, on the actions and religious welfare of men. For this reason, His Rest, however made known to the new-created pair, was made a matter of record, so soon as human life became in such measure abridged as to weaken the certainty, or dim the transmission, of Traditional history. In the nature of the case, we can assign no other reason for either this Rest, or its record in the Bible. To mere deductions, however, from the nature of the case, we are not left. God Himself has instructed us that His Rest carries with it the force and au-

thority of an example. In the Fourth Commandment, He requires all, for whom that Commandment is intended, to keep the Sabbath Day holy : and the reason, assigned for the requisition, is this ; “ For, in six days, the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh Day : WHEREFORE, the Lord blessed the Sabbath Day and hallowed it.” WHEREFORE. This is but saying in one word, that He rested for the sake of EXAMPLE ; and that, upon the authority of this example, He has built the great commandment, which requires the obedience of a similar holy rest every Sabbath Day.

But, if God rested immediately after the Creation of man, and for the sake of example, the question naturally arises, what was the effect of that example, and upon whom was it intended to operate ?

AS to its EFFECT, it has already been incidentally remarked, that the example was, in itself, the instituting act. God blessed the Sabbath day and hallowed it BY His resting. In His very REST lay the blessing and the hallowing. By the significant language of His act, He said, “ I bless the Sabbath to man and hallow it unto Myself.” He needed then no Sinai to herald the day ; no table of Stone to symbolize its perpetuity. He and His

new-created kept their first Sabbath together; and it thus became, to the creature, a blessed and, to the Creator, a holy day; the eldest born, the fruitful progenitor, of all the Sabbaths of the Lord.

As to those, upon whom the example was intended to OPERATE, can we reasonably limit that intent to the Hebrews; a race of men, who did not appear on the earth till Twenty five hundred years had rolled by; and whose numbers, when reckoned from the first rising of their national Star in Abraham, to its final setting amid the blood and fires, which overwhelmed Jerusalem, would scarcely be missed if stricken out from that mighty mass of beings, who have already lived on the earth? This surely cannot be admitted. But, if God's example was not intended to operate on the Hebrews alone, if its authority reach at all beyond the limits of either their ancient land or their national existence, it reaches over the whole amplitude of the earth, and along the entire track of time. Reaching Adam, it reaches the whole of Adam's Race. It was a blessing for the world. It met one of the needs of man as a being made to serve God. Every man, fallen or unfallen, has needed the blessing, and will need it to the end. God's imitable Example binds to imitation every creature born of human stock. It is inconceivable that His Example of Resting, as

imitable and DESIGNED for imitation, should have been intended to operate upon one only of the great family of nations. It was designed for the universal Church of God, from its first member to its last; from the beginning to the end; for all, to whom a knowledge of the instituting example ever has come, or ever shall come.

2. Again; the Fourth Commandment itself is not only a Precept, recalling the Sabbath to memory, and specially enjoining its sanctification, but also a historic reference to the fact of its institution at the time mentioned in Gen. ii:1-3. "In six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath Day, and hallowed it."

So much has been said about this Precept from another point of view, that what I now urge seems almost to have escaped the attention of writers on the subject. The word, "REMEMBER," as apparently calling to mind a past transaction, has been often dwelt upon; but the historic testimony, as now cited, to the PRECISE DATE of the Institution, I have not found noticed in any thing that I have read. And yet, the testimony seems to me plain and all-important. It seems to me that we are obliged to receive the language, just quoted, as God's own historic testimony to the fact that He

instituted the Sabbath immediately after the creation of man. To my understanding, the Fourth Commandment reads thus: "I renewedly call to memory, and explicitly enjoin for sanctification, that Sabbath, which I instituted at the beginning, and which, by my own act, I then consecrated in memory of the work of Creation, and for the religious observance and benefit of him, in whom, as the first of a new race, that work had its highest crown of glory." What right has any one to change the TIME of institution, as specified in the Precept, by making it read thus: "In six days, closing twenty five hundred years ago, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; WHEREFORE, the Lord now blesseth the Sabbath day and halloweth it?" I stand for the true time of the passage and read it thus: "In six days, at the beginning, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; WHEREFORE, the Lord THEN blessed the Sabbath day and hallowed it." I dare not take this language out of His mouth, and change a DIVINE TENSE to suit the human theory, that, while God's REST was on the first seventh of time, His HALLOWING of it for man did not take place until twenty five hundred years later; and, even then, was intended for but ONE little nation, inhabiting

but ONE little apartment in man's great dwelling place, and for a few ages only of the world's long history. Let the Fourth Commandment stand; half Precept, half History; and fixing the DATE of the Institution at the top of Time, as well as sending down its obligation to "Time's last recorded syllable."

3. Again; it has been often and pertinently urged, that there is peculiar force in the fact, that the Precept, which recalls the Sabbath to memory, and enjoins it upon observance, is included in THE DECALOGUE. This, I think, notwithstanding all that has been said to the contrary, may be considered as another impregnable position.

The Decalogue, or Ten Commandments, has been denominated, by way of excellence, "THE MORAL LAW." Now, the moral Law is the Divine Reason, the holy will of God; and, as such, it is universally binding; that is, it is naturally binding on the conscience of all men of all ages, wherever and however made known. If, then, the Fourth Commandment be a part of the Moral Law, as it is a part of the Decalogue, the Sabbath is of universal and perpetual obligation.

But, if the Fourth Commandment be not a part of the Moral Law, why was it, in connection with the other nine, delivered by the great JEHOVAH from the summit of Mount Sinai, and in an audi-

ble voice, amidst those thunderings and lightnings, those thick clouds and loud earthquakes, those unearthly fires and preternatural terrors, which together constituted one of the most awful scenes, one of the most august and impressive displays, ever exhibited to the eye and the ear of man; a scene which drew from the awe-struck Israelites this earnest entreaty to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die"? This utterance of the Law by the voice of God, amid those sublime displays of His presence and of His power, is a distinction conferred on no other part of His revelation to man. Why, then, was the Fourth Commandment associated with the other nine in this distinction, if it did not constitute a part of that moral Law, to which they belonged? Must not this association be received as a declaration of the mind of God, to the effect, that the law of the Sabbath is a part of the Moral Law?

Again; if the Fourth Commandment be not a part of the Moral Law, why was it, still further, associated with the other nine in that record, which, to use the strong figure of Scripture, God engraved with His own finger on TWO TABLES OF STONE? This substance, when used as a monument simply, or a tablet for an engraving, has, in all ages, been emblematic of the perpetuity in-

tended for the thing thus signalized. And this, manifestly, was the design of God in selecting two tablets of stone as the material to receive the engraving of His moral Law. It was to signify the intended perpetuity of that Law: to intimate, by way of symbol, that it contained those imperishable principles of truth and duty, on which His throne, his moral government amongst men, was founded. Hence the act of engraving was repeated when Moses, indignant at the idolatries of the people during his absence, "cast the first tables out of his hand, and brake them beneath the Mount," from which he had just descended. These "tables were the work of God, and the writing was the writing of God, graven on the tables." When, therefore, Moses had broken them before the people, he was commanded to "hew two other tables of stone like unto the first;" and then God renewedly "wrote on them the words, which were in the first tables, which Moses brake." Now, why was all this? No other answer can be given than that the tables of stone were originally selected, and the Commandments engraven thereon by the finger of God, in order to express their designed pre-eminence above all other precepts, moral or judicial, whatsoever; to signify that they were of universal and perpetual obligation; and that, therefore, sooner than

this universality and perpetuity should fall into oblivion, God deliberately repeated the act of solemnly engraving them with His own finger on the substituted tables. If, then, this whole transaction was intended as an expression of the distinction between the Moral Law and all other legislation, I ask again, why, if the Fourth Commandment do not belong to that Law, was it associated in this distinction with the other nine; and why was it thus associated a second time, with the repetition of such solemn formalities?

To any plain mind, unwarped by the influence of human theories, the circumstances which have now been noted would certainly seem to indicate the judgment of God on this point; to prove beyond a doubt, that the precept, which requires the sanctification of the Sabbath constitutes a part of His own moral Law. It was uttered from the top of Sinai, in the same audible voice, and amid the same magnificent displays of the divine presence and power, and it was engraven, and renewedly engraven, by the same finger of God, and upon the same significant emblem of perpetuity, with the other parts of that law. All this, too, was the result of previously declared design on the part of God. It was not accident. It was not unmeaning pomp. It was a preconceived and deeply significant exhibition. And

being so, it would seem to be required by the reason of the case, that, if the Fourth Commandment did not constitute a true and real part of the Moral Law of God, some distinction between it and the other nine should have been inserted in the substance of the Commandment itself. But, no such thing was done. It was conceived and uttered in the same absolute and universal terms with all the rest. "Thou shalt not take the Name of the Lord thy God in vain." "Remember the Sabbath day to keep it holy." "Honor thy father and thy mother." Here is no limitation of the Fourth Commandment to the Israelites, while all the rest are so conceived and uttered as to show their fitness to bind the consciences and the wills of all who hear them. It shares with them, as in all the other distinctions, which have been named, so in this, their simple absoluteness and universality of terms. So far, therefore, as we can judge from such indications, it belongs to their body. God appears, manifestly, to have inserted it, as an integral part, into their code. Again, therefore, I repeat, if the Fourth Commandment belong to the Moral Law, it was designed for universal and perpetual observance. It belongs to a system published amid that tremendous display of the Divine majesty and glory, which was designed to express its pre-

eminence ; to say to the human Race, "This is my Law : let it be obeyed wherever it comes and as soon as it is known."

The only way, in which this conclusion can be evaded, is by showing that, although no distinction is EXPRESSED in the substance of the Fourth Commandment, between that and the other nine, yet one is IMPLIED ; that, while all the others are evidently and essentially moral in their nature, applying themselves with a binding force to the consciences of all men, so soon as they are made known, and before they are made known by any written or spoken revelation, this is as evidently of a merely positive kind, carrying with it no inherent authority, and imposing no other obligation than that which is derived from the single circumstance of its being a Command. To this, however, there is much to be said in reply.

In the first place, it is as easy to see the moral character of the Fourth Commandment as it is to see that of the second. An unenlightened heathen would, I apprehend, see the reasonableness of keeping every seventh portion of time holy unto God, as readily as he would the unreasonableness of using images to help his conceptions and to enliven his worship of God.

In the second place, the objection, as above stated, is VAGUE. It does not define, with suffi-

cient clearness, the difference between a moral and a positive commandment. This point is entitled to a careful consideration. Let us look at it accordingly.

What, then, is the difference between a moral and a positive precept? They have been defined with great precision and justness thus: "A moral precept is one which regulates the conduct of intelligent creatures, and always binds the will and the conscience." "A positive precept is one, which requires conduct of moral beings, which, antecedently to its promulgation, was not their duty, and, independently of it, never would have become their duty, but would have remained forever a matter of indifference." For example, the precept, which requires all to honor father and mother, is a moral precept; while that which required the Jews to build booths at their feast of Tabernacles was a positive precept. Now, then, moral and positive precepts being thus distinguished, I ask: to which class does the Fourth Commandment belong? To answer this inquiry, let us look at the spirit of this precept.

We find this spirit, then, not in the notion that it requires men to spend every seventh DAY in a mere idle vacation from ordinary business, but in the requisition that they should spend one seventh portion of their time in special, active attention to

holy duties. "Remember the Sabbath day to keep it HOLY."

This precept contemplates man in his true character, as an indebted and dependent creature: indebted to God for all that he has, his time as well as his other talents and endowments; and dependent on God for all that he needs, for grace to make him holy, as well as bounty to make him healthy and prosperous. As an indebted creature, it calls him to give up one seventh of his time to God in acknowledgment of indebtedness to Him for the whole: and as a dependent creature, it calls him to spend that portion in worshipping and serving his Creator by commemorating His glorious work of Creation, and by seeking grace to be and to do all that his Creator would have him to be and to do. Hence the reason why the Sabbath was instituted immediately after the work of Creation was ended: and hence the Fourth Commandment refers to that work and to God's Rest therefrom as among the reasons why the Sabbath was instituted at all. "In six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; WHEREFORE God blessed the Sabbath day and hallowed it." By referring man steadily to the work of Creation, the Commandment reminds him that he is a created being, and, as such, in-

debted to His Creator for all that he has, dependent on Him for all that he needs, and therefore bound to serve and adore Him with the best both of his time and of his powers; while, as a SINFUL being, the Commandment calls man, through the medium of this stated remembrance of God and His works, to overcome the power of sin within himself, to regain and perfect holiness of character, and thus to secure the salvation of his soul.— This is the great ultimate end of the Sabbath as a blessing to man. To this end God blessed the Day; and to this end, so far as man needs the blessing, he was commanded to keep the Sabbath holy. Such is the true spirit of the Precept, which requires the Sanctification of the Sabbath; and there need be no hesitation in saying, that, both in the end which it contemplates, and in the duties which it requires, it is as strictly moral as any other part of the Decalogue.

It is true, indeed, that the duties of contemplating the character and perfections of God, as displayed in the work of Creation, of recognizing our indebtedness to Him and our dependence on Him, and of acquiring and perfecting holiness of character, though highly moral duties, yet belong not exclusively to the Sabbath. It does not follow from this, however, that these duties constitute the great End, in attaining which the Sab-

bath was a means peculiarly adapted to the Mosaic Dispensation ; and that now we have other and better means to the same end ; means more congenial with the spirit of the Gospel, and peculiarly adapted to the Christian Dispensation. On the contrary, I contend and hope to be able to show, that, though these duties belong not exclusively to the Sabbath, and though, under the Gospel, we have a great and appropriate variety of means for promoting the worship of God and for perfecting holiness of character, yet, the Sabbath was not, in this respect, peculiarly adapted to the Mosaic Dispensation, but is an Institution, which, like religion itself, is happily fitted to every state, and to all the circumstances, of man ; and that, if the beauties of this, its universal fitness shine more conspicuously under one Dispensation than under another, it is under that of the Gospel and not under that of the Law.

This is not the proper place for the full illustration of this point. It will, I trust, be satisfactorily established at a future stage of the discussion. For the present, it will be enough to say ; that, even now, with all our rich variety of the means of grace, no single one of them is practically more necessary to right views of God, and to growing holiness of character, than the due observance, the real sanctification, of the Sabbath ; that the

Sabbath is the great appointed means of keeping in use and operation all other means of grace whatever, of preserving alive all our knowledge of God and of His service; that if it were once universally and permanently abolished, neither the Word of God nor the ordinances of His Church, nor yet the ministry of His Gospel would be long retained in knowledge and in purity; and that, thus, all that is moral in truth and justice, purity and mercy would become essentially dimmed in its lustre, if not finally driven from the habitations of men.

Assuming this, then, as the unexaggerated importance of the Institution, it is manifest that the appointment of a day for the stated observance of a holy Rest is as necessary as the establishment of the Institution itself. Many of its duties are social; they belong to assemblies of men; and, if no stated time were fixed for its observance, such is the disinclination of the natural heart to every thing holy, that neither these assemblies would be gathered, nor would those duties be performed.

Furthermore: it is as necessary to the case that this stated time be fixed by Divine Authority as that it should be fixed at all. If it were fixed by merely human authority, few or none would feel bound to regard it; and thus the whole end of

the Institution would be lost in the depths of human wickedness. As it has been observed : if the appointment were left to men, they would not be "likely to agree on any particular day ; or, if they should agree, it would be doubtful whether the time chosen by them was the best ; and a day appointed by men would have neither authority, sacredness nor sanction. In a matter of merely human institution, all who pleased would dissent ; and, in such a world as ours, most if not all would choose to dissent. The whole duty therefore would be left undone, and the glorious perfections of God, as unfolded in the work of Creation, would be wholly forgotten."

And now, from the distinction which has been drawn between moral and positive precepts, and from the view, which has thus been taken of the spirit of the Fourth Commandment, as divinely fixing, authorizing and sanctioning a Day of holy Rest for men, I recur to the inquiry ; to which of the two classes of precepts does this Commandment belong ? Is it a positive, or is it a moral precept ?

A positive precept, it will be remembered, "creates a duty." It requires of moral beings "conduct, which, independently of the precept, was not, and never would have become their duty, but would have remained forever a matter of in-

difference.” Is this the character of the Fourth Commandment? Does it create a duty? Is the hallowing of some fixed portion of our time to God, and, when fixed and made known by Him, the hallowing of every SEVENTH portion of our time to Him from whom we have received our being and all else that we have or hope for,—is this a duty which would never have existed without the publication of this precept, but would have remained forever a matter of indifference to the human race? The PROPORTION of time might not have been KNOWN without the precept;—but, when made known by its Author it becomes lost, as it were, in the SPIRIT of the precept; and this spirit is felt, by the conscience, to ENFORCE a duty, not to CREATE a duty. The Fourth Commandment is not a positive precept.

Let us, then, look again at moral precepts. These, it will also be remembered, “regulate the moral conduct of intelligent beings, and always bind the conscience and the will.” Is not this the character of the Fourth Commandment? Do not the relations, from which its duties arise, those of indebted, dependent and sinful beings, embrace all men and reach through all time? Are not the duties, themselves, which grow out of those relations, every where and at all times binding on the conscience and the will? And, from the necessary

connection, which we have seen to exist, between these duties and a divinely instituted and fixed Day of Rest, is not this also, whenever and wherever made known, similarly binding on the conscience and the will of men? And, therefore, is not the Fourth as properly a moral precept as any other part of the Decalogue? Manifestly nothing can be more essentially moral than a devout contemplation of the works, and a holy love for the perfections, of God, or than deliverance from sin and growing perfectness of religious character. If, then, these ends are thus pre-eminently moral, so also are the means, by which they are secured, and without which, in such a world as ours, they would not be attained. Both the design and the duties of the Sabbath are pre-eminently moral. The connection between these and the day itself is clearly necessary. The precept, therefore, which enjoins them all, is emphatically a MORAL precept.

It is pseudo-philosophy to say that Ethics have their whole foundation in the native intuitions of our common humanity; that nothing is inherently, or essentially moral but that, which the natural reason and conscience of men perceive and recognize as such, without the teachings of religion, or Revelation, that which lies, as a distinctly felt dictate of nature, in the minds of all men; that, in this our common nature, there is nothing which

suggests a SEVENTH Day for special religious observance, perhaps nothing that suggests for such consecration, ANY portion of our time, and especially nothing that suggests a Sabbatic Rest for men's beasts of burden; and that, therefore, the Fourth Commandment lacks the true nature of a moral precept, and is rather in part positive, and in part ceremonial, in its character. Alas! How much morality would there be in this world, if it had no other teacher than such an intuitive, self-acting sense of moral fitness? True Philosophy gives to morals a broader base than this. That is truly moral, which, when revealed, or made evident by religious culture, meets in man with an affirmative response, which finds in our nature something that recognizes and assents to the binding force of what is thus inculcated. This Philosophy looks for its base, not to the merely instinctive or voluntary promptings of a religiously untutored nature, but to the real and full capabilities of this nature, under the schooling of Him who gave it to man, and who alone knows all that is in it, and all that is sure to meet from it the answer of a fully enlightened conscience, and the submission of a rightly regulated will. The false Philosophy is founded in a strange ignorance of the real condition of our nature. It looks upon this nature as, in its present state, a real and active miniature

of the whole mind of God, and therefore talks as though God could teach nothing in morals but what is naturally alive and stirring in this miniature god. The true Philosophy is based in a divinely illuminated knowledge of our nature, not in its present, voluntary development merely, but in its real and full, though, in a large measure, sinfully inactive capabilities. It sees this nature, not as it now is, but as God originally made it, and as, through divinely ordained means, He is lovingly laboring to make it again. In the light, then, of this true Philosophy, as well as in that of the Bible, the Sabbath is a moral Institute, and the Fourth Commandment a moral precept. The mind of man, rightly schooled, and properly developed, feels its binding force. As we shall hereafter see, insensibility to its claims is a historic mark of religious degeneracy, of a tendency towards a low, lax, self-indulgent condition of the Church, and of the morals of the world. The objection, which would throw the Fourth Commandment out of the Moral Law by the plea that it is a merely positive and ceremonial precept, is without weight. Every view of it, from first to last, shows that, in its essential spirit and high design, it is, in itself, a moral Law. The conclusion before us is doubly confirmed. The solemn utterance of this precept in connection with the

other nine, in the audible voice of God, and amid the overwhelming wonders of Mount Sinai; its solemn and repeated engraving by the finger of God on the same tables of testimony with the rest; and finally, its own highly moral nature and design, as seen in the light both of the Bible and of Philosophy, unitedly and convincingly show that it is an essential part of the moral Law of God. It has, with the highest propriety, been associated, in a series of distinctions which mark no other legislation, with that Divine Code, which embodies the leading principles and polity of God's moral Government among men. This conclusion being reached and confirmed, it needs no words to prove that the Sabbath is of universal and perpetual obligation. That is, so far as it is made known, it binds the consciences and wills of men in all places and in all ages. It concerns not the Jew more than the Gentile, nor the disciple of Moses more than the disciple of Christ. Besides the proof adduced, in the former Chapters, that the Sabbath was instituted at the creation of man, we have in this two others, which, even by themselves, are sufficient to show that its authority is divine and its obligations universal; but which, added to the proof of the first point, are enough to reduce the main conclusion to a clear moral certainty.

In view of this conclusion, then, and of the reasons on which it rests, how afflictive is the experience, that compels us to see and admit that men, even professedly Christian men, can read, and, every Sabbath day, hear, the Fourth Commandment, and yet suffer its words of divine authority to pass by them "like the idle wind which they regard not!" Most men, when they read, or hear such commandments as the Third, the Sixth, the Eighth and the Ninth, have an inward feeling of respect and reverence for their Authority; and would shudder at the bare thought of being suspected of the guilt of their violation. But, when they read or hear the Fourth, it remains in their minds so long only as its sound is on their ear; when that sound dies, the holy precept passes away into forgetfulness amid customary and sometimes flagrant, violations of its high and sacred spirit. How, then, are we to account for this difference between ordinary men's practical regards for other parts of the Decalogue, and their manifest disregard for this? Must this difference, after all, be accepted as proof that our moral nature recognizes and feels the binding force of all the rest, but has no innate, responding sensibility to the obligations of this one? No! By no manner of means! The sad fact has quite another explanation. Insensibility to the binding force of the

Fourth Commandment springs from a defective, nay, a perverting, religious education on the subject of that particular precept. If, from generation to generation, the writings of Philosophers and Moralists had been as pervertingly directed, if, for long ages, the feelings and habits of society had been as falsely trained, against the other Commandments in general, as they have against this in particular, the consciences of men would doubtless have become as obtuse to the binding force of the whole as they now are to that of one. The Spartans thought as lightly of theft as nominal Christians do of Sabbath-breaking; and the heathen in general could commit adultery with a conscience as undisturbed as that of many professed disciples of Christ when they read, or hear, or violate the Fourth Commandment; notwithstanding the fact that the Eighth and the Seventh touched so immediately the selfish and the social interests of men. The loose teachings and the looser practices of the Romish Church in all countries, and even those of a great part of European Protestantism, have so effectively trained the minds of men throughout almost the whole of Christendom to regard the Sabbath as a kind of secular holiday; the writings of such Schools as those of Gomarus, Heylin, and the Royal author of "The Book of Sports," to say nothing of those of infidel scoffers

at sacred things, have found such apt pupils in the pleasure-loving hearts of their readers, and, through them, such willing learners in the sin-loving hearts of the millions who seldom or never read, that we need nothing further to account for the practical disregard into which the divine authority and the binding force of the Fourth Commandment have so widely fallen: so powerful is the sway of custom over the natural heart, when favored by a long prevalence of false teachings and of erroneous opinions! What we need is—to educate the conscience of the Church, and, through that, of the world, up to the Divine Standard on this point, at least as thoroughly as self-interest and common morality have educated that conscience up to the standard of men on such subjects as those of Idolatry, profaneness, filial impiety, murder, adultery, theft, false-witness and covetousness. Train the religious conscience as thoroughly as we train the moral conscience, develop the whole, proper capabilities of man, the Spiritual as well the material,—and the whole man will respond truly and livingly to the claims of piety as well as to those of morality, to those of the Sabbath as well as to those of business. Be it ours, then, to aid in thus educating the conscience of the Church and of the world up to the standard of God and of His Word. “Remember

the Sabbath Day to keep it holy." Break loose from the tyranny of popular error and popular practice on this subject. The Sabbath is God's Day. Let us tremble at the thought of its violation. God asks at our hands the consecration of its hours. Let us beware of the curse which is hanging over its wanton or its careless desecration. The same authority, which enacted the Sixth Commandment, enacted also the Fourth. The same hand, which framed the one into the Moral Law, included the other by its side. The same vigilance, therefore, which watches over the former, watches over the latter; and the same Justice, which, even by human means, avenges the infraction of the one, will, by a divine censure, avenge the breach of the other. "Remember then the Sabbath day to keep it holy." When its precept strikes our ear, let its spirit also reach our heart. Its words are words of Inspiration. Its place is in the Law, which will finally judge the world. When we come to be judged, we shall look up and behold, written as on a great scroll, hung high in the sight of assembled nations, those rules of eternal right and duty, according to which the Judgment shall proceed; and there, in the very centre of the gloriously luminous Law, we shall see written again, as with the Divine finger, this very precept, which, per-

haps, for a whole life, we have recklessly or carelessly violated: "Remember the Sabbath Day to keep it holy." And then, while we go away, to taste in sadness the bitter fruit of disobedience, the children of God shall rise up before His throne, and begin with great joy to keep their everlasting Sabbath! There will be Sabbath always in Heaven; and if we love not the holy Day on earth, we cannot live where it will be kept holy forever.

CHAPTER IV.

CHANGE OF THE DAY.

IN preceding Chapters, I have shown, by various proofs, that the Sabbath was instituted immediately after the creation of man; and that, therefore, its authority is divine, and its obligations universal. Let me now prepare the way for another view of the subject by a few words on the general relations of the Institution to the religion of the Bible and the Church of God.

I consider the Sabbath, then, as holding coeval relations with revealed religion in its progressive development among men, and with the Church of God in its gradual growth from its first simple rudiment in Eden to its present organized forms in the world. RELIGION without a Sabbath, as it will hereafter be shown, tends towards an abstraction without realization; and a CHURCH without a Sabbath would soon become as poor as a Church without a ministry, and as diseased as a Church without morals. As they at first existed, religion and the Church had but few and simple forms;

and correspondingly, their Sabbath was doubtless a day of few and simple duties. As, however, the ages rolled by, these things of God took on more and more of organized form and movement. The Sabbath in Eden must have been a sort of "Love Feast" between God and His two unsinning worshipers. Afterwards, it took on Sacrifice with confession and prayer, as the offering of Sinners to a withdrawn, because offended, Maker. Later still, it gathered into itself a fuller and more richly significant ceremonial as the specially enjoined worship of a chosen and peculiar people. And finally, it became the Day of the Lord of the whole Earth, full of the memories of all His works in Creation, in Redemption and in grace; and hallowed to the honor of all His Name, Father, Son and Holy Ghost; a Day for their most exalted and effective fellowship with the heirs of heaven, the candidates for an Eternal Sabbath.

From the first, the Sabbath has been God's assessment on the Time-estate granted to man; God's tax on Time, to remind man that the whole of it is His gift; God's token to man that He fills ALL Time with items for a future reckoning. All knowledge comes from God to man under the two conditions of SPACE and TIME. All knowledge is a cognition of what exists some-WHERE, and of

what has happened some-WHILE. In SPACE, then, God has manifested Himself to man by innumerable signs. The Universe is full of His tokens; insomuch that the most "invisible things of Him, ever since the Creation of the world, even His Eternal power and Godhead," as well as the numberless visible manifestations of His wisdom and goodness, "are clearly seen, being understood by the things that are made." In TIME, also, He hath not left Himself wholly without witness. The Year and its seasons, Day and Night, speak something of Him and for Him. But their voices are silent and easily unheeded. Somewhat more special, more personal, in its appeal to the conscience and religiousness of man was evidently needed, that God might not be practically banished from the memories of TIME, and thus the more certainly become virtually unheeded amid the wonders of SPACE; something whereby a God in Time, as well as a God in Space, might make Himself seen and heard and felt, as the rightful Possessor of all things and the rightful Lord of all times; and as claiming distinct, conscious, willing tribute from them all. And so, as soon as He had made the WORLD, He made the SABBATH, also; that, thus, every week of Time, as well as every work in Space, might speak for its Maker and show God every-WHERE and every-WHILE; a

God ceaselessly manifest in Time, as well as ubiquitously manifest in Space; and making Time and Space "and all that in them is," constant and effective monitors for Him, that He might not seem wholly withdrawn from sinners, but that, through the curtains of darkness, which He had drawn before His awfully holy face, there might be, every-where and always, light enough to show whither He had retired, and what were His ulterior designs of wisdom and of mercy towards His offending ones. The Sabbath is a revelation of GOD FOR ALL TIME, leading man towards a SAVIOR FOR ALL ETERNITY.

But, if these things be so, if the Sabbath be not an Exclusively Mosaic Institution, but a Day for Christian observance as well, then another view of the subject comes forward and presses its claims upon our consideration. Why, when the Mosaic Economy closed, and when Christ ushered His Church into a new Dispensation, was the SEVENTH Day of the week passed over, and the FIRST observed in its stead? This question presents the only difficulty that remains to be removed before I proceed, from the argument, to what may be termed the religion, of this whole subject. And this difficulty is important, not because it cannot be removed, but because it has furnished one of the most plausible of the reasons urged by the

opponents of the perpetuity of the Institution. By its very plausibility, it has caught and satisfied many minds less disposed to think justly than to live carelessly.

I do not mean that the respectable and distinguished Authors, who have written against the perpetual obligations of the Sabbath, such as Abp. Bramhall, Bps. Prideaux and Cosin, Richd. Baxter, Archdeacon Paley and Dr. Hessey, are less disposed to think justly than to live carelessly. All these, and others of their class, were doubtless in general very just thinkers and very Christian livers; but, for that very reason, their opinions, when erroneous, have been all the more mischievous in their influence on the many who neither think justly nor live carefully. And that their opinions on this point ARE erroneous, it has, I think, been sufficiently demonstrated. But, to proceed, and, perhaps, make their error still more evident:

Dr. Paley, who expresses the views of his class of authors in his usually clear and terse style, contends; that, "if the command, by which the Sabbath was instituted, be binding on Christians, it must be binding as to the DAY, the DUTIES and the PENALTIES; in none of which is it received." Now, if there were ever a case, in which a generally sound thinker was led by his theory to think

unsoundly, we have it in the brief sentence thus quoted. I venture to say that the position here taken is unsound in every one of its three points.

To take them up in their inverse order :

1. The PENALTY, by which, under the Mosaic Law, the Sabbath was enforced, was temporal death. But, is the penalty, by which a Law is enforced, inseparable from the Law itself? By no means. Take, for illustration, the common law on murder. Its penalty has generally been temporal death: and yet, in various instances, government has abolished this penalty and substituted the milder one of imprisonment, leaving the law itself untouched and in full force. This shows that Law and penalty are not inseparable; and that a law may be perpetually binding while its penalty is discretionally changeable. Illustrations of this might be multiplied; but a single one in addition will be enough. The penalty, by which the Fifth Commandment was enforced under the Mosaic Law, was temporal death. The disobedient child was ordered to be stoned. Deut. xxi : 18-21. Mark, vii : 10. And yet, we are under this Commandment. Are we under its ancient penalty also? Must our irreverent, and disobedient children be stoned to death? No; because the precept and the penalty have no invariable connection. We may live under the one,

as a permanent duty, and yet not lie under the other, as an unchangeable sanction. The same, then, is true of the Fourth Commandment. This precept, and the penalty by which, for a time, it was enforced, are not inseparable. That penalty was peculiar to the Mosaic law. The precept was of primal authority and of perpetual obligation. When, therefore, that penalty was dropped with the Dispensation to which it belonged, the precept lived on, as common to all Dispensations. Under the Gospel, Sabbath-breaking, like all other sins, is threatened, not with present temporal, but with future Eternal pains.

2. Again; the DUTIES assigned to the Sabbath are, in like manner, separable from the Sabbath itself: or rather, some duties may be assigned to it under one Dispensation, and yet, be separated from it under another. There are, indeed, Sabbath-duties, which are of universal importance and obligation; duties, which always HAVE gone, and always WILL go, with the Day: and herein Dr. Paley's position is right in PRINCIPLE: but, manifestly, OTHER duties, temporary both in their importance and in their obligation, may, from time to time, have been assigned to the Day; and yet, when the exigency which called for these duties had passed by, these duties themselves may have been dropped without touching either

the divine authority or the universal obligations of the Day itself. This, in fact, has been the case; and herein Dr. Paley's position was wrong in APPLICATION.—Under the Patriarchal Dispensation, the duties of the Sabbath were few and simple; keeping the Day holy in memory of God's work of Creation; with, doubtless, prayer and sacrifice in memory of man's work of transgression. Under the Mosaic Dispensation, these duties were increased. To the keeping of the Day holy in memory of God's work of Creation, with prayer and sacrifice in memory of man's work of sin, were added a commemoration of the Exodus, or of God's work in bringing His chosen people out of Egyptian bondage; a multiplication of typic Sacrifices and symbolic purifications; the weekly ceremony of the Shew-bread, and other things which it is not necessary to mention. Under what may be called the Dispensation of Tradition, while the Mosaic Economy was "waxing old," a long list of ceremonies was brought in by superstitious formalism, until the Sabbath became encumbered with "a yoke," which, as the first Apostolic Council observed, "neither they nor their fathers were able to bear." And finally, under the Christian Dispensation, still other duties have been added; a commemoration of God's greatest of all works, that of REDEMPTION, or the

bringing of His "peculiar people" out from the bondage of sin; the preaching of the Gospel of the Crucified; and the administration of his ordained Sacraments. All this shows that the duties, to which, from time to time, the Sabbath may be appropriated, are no inseparable parts of the Institution itself. When, therefore, it is remembered that the Mosaic Economy was emphatically one of ceremonies, typical of something better to come, it is easy to see that, when that something better had actually come, and when that Typic Dispensation had thus been brought to its close, all its ceremonial duties would of course be dropped; that what was spiritual and permanent in the Ancient Divine Institutes might pass into the Christian Church without carrying with it what was merely typical and temporary; and that what was thus typical and temporary might be dropped without impeding the onward progress of what was spiritual and permanent. To this latter category belongs the Sabbath. Like the Church itself, the principle of a ministry, and the essence of Worship, THIS is common to ALL Dispensations; it passed with the Church from the Old Economy to the New: but the numerous rites of typic sacrifice, of symbolic purification, of the shadowing Shew-bread, and all else whereby the Traditionists had made "the yoke" of cere-

mony too "grievous to be borne," belonged to but ONE Dispensation. With that one system of sign and ceremony, they all began, continued and ended. These special duties fell off from Christianity as blossoms fall when the fruit is come. The blossoms of Symbol and Type and shadowy forms dropped and left a simple, spiritual Christianity to ripen amid the restful airs, and the devout breathings, of a correspondingly simple and spiritual Sabbath; and we can only wonder that writers, of generally great acuteness, like those to whom we have alluded, should have been so biassed by their theory as to lose sight of a distinction so palpable as that, which has now been pointed out.

3. We come, then, to the third point assumed in the position before us; that, "if the command, by which the Sabbath was instituted, be binding upon Christians, it must be binding as to the DAY."

This is the main point, which I propose to examine in the present Chapter; and we are, in some measure, prepared for the examination by the brief notice which I have taken of the other two. As a stated season of holy Rest, the Sabbath is, in the nature of things, separable from the particular day in the seven, on which it is to be observed. The Institution consists of two parts;

a holy Rest to God; and the divinely fixed Day, on which it is to be kept. The former, a holy Rest, constitutes the body of the ordinance, and has never been abolished. The latter, a divinely fixed Day for its observance, is, as we have already shown, a necessary adjunct, but, in the nature of things, susceptible of change, by either express or virtual divine authority, from one day in the seven to another.—“Six days,” says the Fourth Commandment, “shalt thou labor and do all thy work; but the Seventh Day is the Sabbath,” or Rest: the two words, Sabbath, and Rest, being synonymous. Six days of this world’s labor, followed by a Seventh for holy rest, is, so far as TIME is concerned, the main point of order and proportion sought to be established. Six days shalt thou labor; on the seventh thou shalt Rest. This point of order and proportion has never been violated. Whether the Day has ever been CHANGED is the inquiry now before us;—and to this inquiry I proceed through some preparatory observations.

1. The first, which I have to offer, is this: Christ never, either expressly or by implication, ABOLISHED a divinely instituted Sabbath.

The writers, to whom I have referred, assert, indeed, that the Sabbath is abolished under Christianity; but this is an assertion without proof;

and it is a plain begging of the very question here at issue. The argument of these writers, when reduced to form, is this: 'Whatever was peculiar to the Mosaic Economy, as typical of something then to come, was abolished by its successor, the substance of all those types. The Sabbath was one of those peculiarities of the Mosaic Economy; being simply a type of Spiritual Rest in Christ and of final Rest in Heaven. The Sabbath, therefore, as such a type, was abolished by Christianity, the predestined substance of all the old typic forms and observances. The only Sabbath now is—spiritual Rest in Christ, anticipative of Eternal Rest in Heaven.' Such being the form of the argument, our logical refutation of it is—a simple denial of the minor premise in the Syllogism. The Sabbath was NOT a peculiarity of the Mosaic Economy. It was NOT, therefore, ABOLISHED by Christianity. As I have already shown, it was not only pre-Mosaic, but ante-patriarchal. Like marriage, it was one of the oldest of all religious institutions, as old as the human race itself; and, like Marriage, it has never been abolished by any implication with a vanished Economy. To say that the Sabbath was a peculiarly MOSAIC institution is to make an assertion without proof; and, I venture to add, it is to make an assertion contrary to proof. To say, therefore, that the Sab-

bath is ABOLISHED is simply to argue from a mistaken theory, and to plead, however unintentionally, in the interest of those, who love not holy restraint. The peculiarities of the Mosaic Economy, which were abolished by Christianity, were such as the Passover, the Feast of Weeks, the Feast of Tabernacles, the Aaronic High Priesthood, the Annual Atonement, the various offerings and oblations, the Shew-bread, the ceremonial purifications, the special penalties, by which certain laws were enforced, and the burdens of Jewish Tradition. These and the like were allowedly parts of a temporary Ritual, mere "shadows," *σκιαὶ*, "of good things to come," which all vanished when the substance came and stood in their place. But the Sabbath, like Marriage, the elements of the moral Law, the Covenant of grace, the Church, the principle of a ministry, and such like, were permanences of religion before Moses was born. Under the Mosaic Economy, they were more distinctly recognized, and more fully developed; and under the Gospel, they were modified, or, at least, purified from the corrupt glosses of Jewish Tradition;—but they were never done away. EXPRESSLY abolished, no one pretends that they were. IMPLICITLY abolished, no one can show them to have been. And this is as true of the Sabbath

as it is of Marriage, the moral Law, the covenant of grace, the Church, or the ministry.

It is true, that two pre-Mosaic Institutes were also abolished by Christianity. The one was ANIMAL SACRIFICE; which was evidently instituted immediately after the Fall; since we learn that, "by FAITH Abel offered unto God a more excellent SACRIFICE than Cain;" FAITH'S "firstling of the flock" being more acceptable than UNBELIEF'S first "fruit of the ground." The other was CIRCUMCISION; the ancient form of the Seal affixed to God's Covenant with Abraham when specially foreshowing to him the coming of the promised SEED. But, there are plain reasons why these two pre-Mosaic Institutes in particular should have been done away under the Gospel. When Christ came and offered the only true, availing Sacrifice for sin, by dying "the Just for the unjust that He might bring us to God," of course all animal sacrifice forever ceased: and, when the promised Seed was born, and God's Covenant of peace received its living Guaranty, the old, bloody seal of Circumcision lapsed into the new, unbloody seal of Baptism; so that, thenceforward, CHRIST became, objectively, the ONLY Sacrifice, and Baptism, outwardly, the ONLY Circumcision, to all believers. But, as a pre-Mosaic Institute, the Sabbath found no such obliterating antitype

under the Gospel; nor, on earth, will it ever find such. It will never vanish till it lapses into its ONLY Antitype, the Sabbath in Heaven.

2. I observe, Second, that Christ in His teaching undeniably recognized the DECALOGUE, not excepting the Fourth Commandment, as the great moral law of God.

Thus, when the "Lawyer," with the crafty design of inducing Christ to draw an invidious distinction between the different parts of the Decalogue, asked Him; "Master, which is the great Commandment in the Law?" He gave an answer, which unquestionably included the whole Divine Code: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment: And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." That is: "the FIRST and great commandment" is a Scriptural Summary of the first FOUR in the Decalogue; it regulates our duty to GOD; and it was designed to cultivate and secure to Him SUPREME love: and "the SECOND like unto it" is a similarly Scriptural Summary of the last SIX; it regulates our duty to MAN; and it was designed to cultivate and secure to him UNIVERSAL benevolence. In giving this answer, Christ ef-

fectively addressed the designing Pharisee thus : “ You wish me to exalt one part of the great moral Law above another, in order that you may entrap me in my speech ; but I make no such distinction ; they are ALL commandments from God ; they lie at the foundation of His revealed will, both in the Law and in the Prophets ; they are all, therefore of equal authority, and, thus far of equal importance.”

Thus, too, when the “ young man ” asked him ; “ What shall I do that I may have eternal life ? ” He replied ; “ Keep the Commandments : ” and when the youth inquired “ which ? ” He specified the last six. But why ? Because there were none other ? or because these were more important than the first four ? or because obedience to the second table alone would ensure to him eternal life ? Clearly No : but because He wished to convince the youthful querist that he had failed of keeping even the lowest parts of the law, and that he was in imminent danger of losing eternal life by depending for it on any of his own doings. Hence, when he boasted, “ All these have I observed from my youth,” Jesus rejoined ; “ One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven ; and come, take up thy Cross and follow me.” The spirit of the whole

passage is this: "Keep ALL the Ten Commandments as of equal authority; but trust, for Eternal life, to the keeping of NONE: for instead of really obeying ALL, you have left out the very spirit of what the LOWER table requires, true, practical love for your poor fellow creatures: and you have failed in THIS, because you have, much more, failed of what the HIGHER table demands, supreme love to your great Creator, God, as enjoined, and to be expressed in keeping, the first four precepts of His Law."

Instead, then, of intimating that the divine authority of the Sabbath was drawing to an end, we see that Christ undeniably recognizes the Ten Commandments, the FOURTH as well as the rest, as the great moral Law of God, that imperishable Code, upon which, as their foundation, rest all His other requirements, whether in the Law or in the Prophets. Would He have done this if He had designed to abrogate the original authority and obligation of the Sabbath? Clearly No. He knew that the precept, which enjoins the observance of that Day, had been enrolled and repeatedly enrolled, with the other nine in the Decalogue amid every solemnity of circumstance, and every peculiarity of distinction, which could mark its inseparable connection with that indestructible law; and therefore, if He had not intended to transmit

the Institution, untouched in its divine authority, to the Christian Church, He would have expressly abolished it. He would have erased it from the Decalogue. He would have pointed out its mere casual connection with that universal Law. And thus, He would have delivered all succeeding generations from the danger of falling into a serious error concerning the religious Institutes of His Church. But this He has not done. On the contrary, He has clearly recognized the Authority of the entire Decalogue. It is, therefore, evident that He intended to transmit the Sabbath, with its essential character unimpaired, to the observance of the Christian Church; and to leave it, in its original genius untouched, among the Institutes of His own Gospel kingdom.

3. I observe, third, that Christ, as if for preservation, PURIFIED the Sabbath from the corrupt, or Superstitious glosses of Jewish Tradition.

“Is it lawful,” said He, “to do good on the Sabbath days, or to do evil; to save life or to kill?” This was said while His enemies were “watching Him whether He would heal on the Sabbath day, that they might accuse Him.” Then said He “to the man which had the withered hand,” ‘Stand forth.’ “And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith

unto the man, 'Stretch forth thine hand.' And he stretched it out; and his hand was restored whole as the other." Mark iii : 2-6.

Again: while they were watching Him, as a man which had the dropsy stood before Him in the house of "one of the chief Pharisees," "Jesus spake unto the Lawyers and Pharisees, saying: 'Is it lawful to heal on the Sabbath day?' And they held their peace. And He took and healed him and let him go; and answered them, saying; 'Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the Sabbath day?' And they could not answer Him again to these things." Luke xiv : 1-6.

Once more: When the "woman, which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself," came before Him on the Sabbath day, Jesus "said unto her, 'Woman, thou art loosed from thine infirmity.' And He laid His hands on her; and immediately she was made straight and glorified God. And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day. And he said unto the people; 'there are six days, in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.' The Lord then answered him and said; 'Thou hypocrite! Doth

not each one of you, on the Sabbath loose his ox, or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him." Luke, xiii: 11-17.

And finally: when another man, "which had his hand withered," came under His notice, "They asked Him, saying; 'Is it lawful to heal on the Sabbath day?' that they might accuse Him. And He said unto them; 'What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath days.' Then saith He to the man; 'Stretch forth thine hand.' And he stretched it forth, and it was restored whole like as the other." Matt. xii: 10-13.

Now, in all these cases, it is plain that the Jews, by the corrupt glosses of their Tradition, had loaded the Sabbath with burdens not imposed by the spirit of the Fourth Commandment; and that Christ was authoritatively taking those burdens

off, and showing the true meaning of that precept. As the law of the Sabbath, it enjoined a suspension of all ordinary week-day work, for the purposes of a Holy Rest: but they had superstitiously added a prohibition of all works, even of necessity and mercy. And yet, practically, they violated their own Traditions, and only used them as a snare for Him, whom they wished to entrap, and bring into condemnation. Hence, His righteous anger at their hypocrisy; and hence, His authoritative correction of their perversion of the Sabbath day. Manifestly, He was not preparing to abolish the Institution, but was merely disabusing it of their perversions, and purifying it for His own simple and spiritual Dispensation.

One further instance of this manifested design of Christ demands a more particular examination. It is recorded, Mark, ii : 23-28, and parallel passages.

“And it came to pass, that He went through the corn fields on the Sabbath day; and the disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him; ‘Behold, why do they on the Sabbath day that which is not lawful?’ And He said unto them, ‘Have ye never read what David did when he had need and was an hungered and they that were with him? How he went into the House of God in the

days of Abiathar the High Priest, and did eat the Shew-bread, which is not lawful to eat but for the priests, and gave also to them, which were with him? And He said unto them, 'The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath.' "

This has been regarded by writers against the perpetual obligations of the day, as an intimation that the Sabbath was to be done away under the Christian Economy; that Christ disregarded the requirements of the Law on this point to show that the Sabbath was coming to an end. A careful attention to the passage, however, will show that it has a directly contrary bearing.

If, then, Christ had intended, by His actions, to intimate the transitory obligations of the Sabbath, why did He not directly violate its unquestionable requirements by encouraging His disciples to engage in their ordinary week-day work on that day? Why did He not go out fishing with them on the lake? If He had been practically legislating against the perpetual obligations of the day, why did He merely allow His disciples to do that, for which He could cite a good Scriptural precedent? Why did He simply allow that, which was necessary to keep His disciples from perishing by hunger? This, surely, does not look like an

intended slight upon an originally divine but now dying ordinance.

But let us study a little the whole transaction. It is but a simple story. The indigent disciples of Christ, while following Him, probably on His way to some synagogue, happened to pass, on a Sabbath, by a corn-field; and being destitute of other means to satisfy the strong demands of hunger, they ventured to pluck and eat some of the ears as they passed. For this, as an alleged breach of the Sabbath, the Pharisees rebuked them. Christ, however, at once vindicated their conduct by reference to that of David on a well known occasion; and then added the important words; "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

By this language, as well as by His more immediate vindication of His disciples, He taught the Pharisees that their Traditions had put a wrong construction upon that part of the Law, which defined the duties of the Sabbath under the Mosaic Economy; that these duties, being intended to secure the benefits of the Institution, were all to be performed on all ordinary occasions; but that, on occasions extraordinary, when necessity or mercy required, any one of those duties might be dispensed with, while yet the real sanctity of the

day remained unviolated ; and that He, as “ Lord of even the Sabbath,” was clothed with full authority to define and limit its duties, and to decide the manner, in which, amid changing circumstances, it ought to be observed. The Pharisees seemed to think that “ man was made for the Sabbath ;” or that the Sabbath was the superior in importance ; and that therefore ALL its duties must be performed under ALL circumstances, whatever might be the consequences to man : but He taught them that “ the Sabbath was made for man ;” or that man was the superior in importance ; and that, therefore, when his real welfare would be sacrificed by a strict observance of ALL the duties of the day, an omission of any of those duties was no violation of its sanctity.

Viewed in this light, the passage virtually recognizes the institution of the Sabbath at the era of the creation of man. “ The Sabbath was made for man ; and not man for the Sabbath.” That is : man was not created for the purpose of honoring the Sabbath ; but, as soon as created, the Sabbath was made to promote the best welfare of man ; and therefore, to his best welfare it must ever be held subordinate. It was made FOR MAN ; not for any particular nation, but for THE RACE ; for the spiritual benefit of MANKIND.

On such an occasion, then, and with such a

teaching, when Christ calls Himself "Lord of the Sabbath," instead of intimating thereby that He was about to exercise His Lordship in ABOLISHING it, He rather declares His intention to continue it in all its essential authority, and divine obligations. The very act of authoritatively regulating the duties of the Sabbath, while it doubtless implies an authority to abolish the Institution, was really an authoritative recognition of it. As the authority was NOT used in ABOLISHING, its EFFECT was to CONFIRM the Ordinance. It was, in fact, an official purification from abuse of that, which Christ designed to retain for proper and perpetual observance. The notion that He was merely defining the manner, in which a Jew ought to observe the Day, while at the same time, He intimated His intention to set it aside under the Gospel, is manifestly at variance with the spirit of the passage. If "the Sabbath was made for MAN," we can see no reason why it should be confined to the JEW; but we can see abundant reason why it should be stripped of Jewish ABUSE, and left to stand, in its divine simplicity, purity and blessing, to the end of time and for the universal Church.

But, before I shall feel entitled, in my further argument on this point, to use the force of the foregoing demonstrations, there is one passage which demands a few moments' attention. I

have said that Christ never, either expressly or by implication, abolished a divinely instituted Sabbath. To this it may be answered; "Though He never did so personally, yet has He not done so by a divinely inspired Apostle? Does not St. Paul say; "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the SABBATH days; which are a shadow of things to come; but the body is of Christ?" Col. ii : 16, 17. And does not this show that the "Sabbath," as well as "meats and drinks and holy days and new moons," was, as part of "the shadow of things to come," abolished by the actual coming of the things of which they were a "shadow?"—And of this answer great use is made by those who contend for the abolition of the Sabbath as a merely temporary, shadowing ordinance, belonging exclusively to a temporary, and shadowing economy. But to my mind it is an answer of merely seeming force.

That the things specified in Col. ii : 16, 17, and many others in the Mosaic Economy, were all parts of one great, divinely significant "Shadow," cast forward on the then coming age by the as yet invisible Body of Christ, we see by looking at Heb. viii : 5, ix : 9, x : 1, where we find that the High Priest, the Holy of Holies, and the sacrifices under the law, as well as "Meats and drinks and

divers washings and carnal ordinances," belonged to this one grand Shadow from the Past upon the Future; and, so far as that Shadow limned the then viewless Christ, it of course terminated in Him. There can be no Shadow on the spot where the Substance itself is seen standing. But, though many things in the Mosaic Economy were thus shadowy, yet was there in it nothing permanent? Was it ALL Shadow? Did the Church and the ministry and the Sabbath and Worship all literally and wholly die out when Christ came? And did He literally and wholly begin all things new? Or were there permanencies as well as transiencies among the pre-Christian Institutes? Who doubts the truth of this latter part of the alternative?

What then is the force of this passage, Col. ii : 16, 17? I will endeavor as briefly as possible to show.

Attentive readers of the book of Acts and of the Epistles are aware that, when Christianity began to make converts from among the Gentiles as well as from among the Jews, there at once sprang up between these two elements a strenuous controversy, the strife of parties widening into what may be termed the Pauline and the Jacobian divisions of the Church; the Christian and the Judaizing teachers with their respective disciples; the earliest and the saddest breach

upon the harmony and the peace of the young Christian household. It led to the calling of the first Christian Council; and it left very distinct marks on the Epistolary writings of St. Paul.

The Judaizing element, as progressively developed, demanded the continuance in the Christian Church of certain features of their ancient ritual. They recognized the abolition of their Passover, and their annual sacrifices; at least, we hear nothing of their insisting on these things as matters for Christian observance; but they demanded the continuance of circumcision, of the distinction between things clean and unclean, and of the SEVENTH as the day of the Sabbath. They seem not to have objected to the FIRST, as the day for Christian worship; but they contended for the continuance of the SEVENTH as the true day of the Sabbath. Against this whole demand, however, St. Paul as the Apostle to the Gentiles, strenuously set himself. So far as they sought to enforce those ritualisms on the Gentile converts, he would not "give place" to them—"no, not for an hour." He was willing that the Jewish converts should, if they preferred, continue, for the time, their own observances in connection with the Christian; knowing that those observances would of themselves vanish when those so fond of them had passed from the stage: but the

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moment they attempted to “compel Titus,” or any other Greek, ” to be circumcised,” or to Judaize in any other respect, “that they might glory in his flesh,” in his conformity to their carnal ordinance and their fading ritualism,—the Apostle stood up and repelled the attempt. Circumcision, meats clean and unclean, holy days and SEVENTH day Sabbaths, had now become matters of indifference; and Jewish disciples might observe or neglect them as they pleased, so long as such things interfered not with a living reception of the vital truths of the Gospel. But those who would force such Judaisms on Gentile Christians he treated as “false brethren, unawares brought in, that they might spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.” To such, he “gave place by subjection, no, not for an hour; that the truth of the Gospel might continue” with the Gentiles in unencumbered purity and power.

These remarks show the state of the question as it affected the SABBATH. What the Jewish converts wished was, to continue the observance of the SEVENTH Day with all its traditionary burdens. St. Paul was willing that they themselves should, for the time, continue such observance, so long as they refused not to join with other Christians on the new FIRST Day Rest of the Church:

it was a matter of indifference, and therefore he would not insist on its non-observance: but he would not have it forced on the Colossians, nor on any other Gentile disciples. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the SABBATHS, as a SEVENTH Day ordinance; that day is no longer the day of the Church; the FIRST has come in its place, and no follower of Christ shall be compelled to observe any other day."

Such is evidently the true reading of this passage, placed in the light of St. Paul's own Epistles and of contemporary Church history. The notion, conceived by some, that St. Paul taught that, under Christianity, there was to be no distinction between one day and another, is manifestly unfounded. He undoubtedly taught that the SEVENTH day and other days in the Jewish ritual had become to the Jewish converts matters of indifference; and that, of these converts, "one man might esteem one of his days above another, and another esteem every such day alike," with liberty to each to be "fully persuaded in his own mind:" and he as undoubtedly taught that to Gentile Christians all those days of the old economy were matters of no obligation: but—that the Christian Church was to have no day of Divine Rest, no weekly hallowing of one day above an-

other,—there is not a shadow of evidence in all his Epistles. On the contrary, he recognized the change from the old Seventh to the new First day of the week for all Christian purposes of holy time.

These comments might be amplified; but amplification is needless. It is enough simply to refer to St. Paul's own discussion of the subject in the 14th Chapter of his Epistle to the Romans, in the 8th Chapter of the first Epistle to the Corinthians, and in the first eleven verses of the 4th Chapter of the Epistle to the Galatians.

4. And now, having shown that Christ never, either expressly or impliedly, by Himself or by his Apostle, abolished the Sabbath, as a weekly divine Rest unto God; but that, on the contrary, He distinctly recognized the Decalogue, including the precept of that Rest, as the great moral Law of Jehovah; and that He authoritatively purified the Institution from Jewish corruptions, as an ordinance to be observed in its true spirit; I proceed to speak more directly of the change of the Day.

I have already said that the Sabbath, as a holy Rest unto God, is distinguishable from the Day, on which it is observed. To show this more clearly, however, I remark; that it is possible to bring the Holy Rest upon different days of the

week, even while keeping the most accurate account of time.

Let two Christian circumnavigators leave the same port on the same day, and pass round the globe in opposite directions; let each observe the Sabbath with the strictest accuracy as to time; and finally, let them meet together at the port of their departure: they would find, at meeting, that the Sabbath of the one was two days asunder from that of the other; the one having gained, and the other having lost, a day by the contrary directions, in which they sailed. This is not mere theory. It has been put into fact. An English ship, some years since, touching at Pitcairn's Island, in the Pacific, on SATURDAY according to its reckoning, found the Islanders keeping SUNDAY. The reason was that the ship and the Islanders had reached the port by sailing in opposite directions. Each had observed accuracy in the calculation of time; each was right in the day observed as Sunday; and yet each observed it on a day different from that of the other. They had practically effected a change in their day of Rest.

Again; there is some reason for believing that the ORIGINAL seventh day, counting from the close of Creation, was changed at the time of the Exodus from Egypt. The account of the giving of

the Manna, in Exodus xvi, is at least compatible with the supposition that the Israelites were acquainted with the EXISTENCE of the Sabbath, but had become, amid the idolatries of Egypt, careless of THE DAY, on which it was to be observed. The Fourth Commandment, as given on Mount Sinai, shows that the Sabbath was originally observed on the SEVENTH day, in remembrance of God's work of Creation; but when that Commandment was repeated, near forty years afterwards, it appears that the Institution had been more specially enjoined on that people in commemoration of their deliverance from Egyptian bondage. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched-out arm: THEREFORE the Lord thy God commanded THEE to keep the SABBATH Day." It is worthy of observation, that Moses here says, not the SEVENTH day, but the SABBATH, the day of REST. It is possible, indeed, that the day then observed as a Sabbath, was coincident with the original seventh day of the week;—but it is quite AS possible that, by a divine intimation to Moses, the day commemorative of their deliverance from Egyptian bondage was fixed on a DIFFERENT day of the week. In truth, this supposition would account, more easily than that suggested above, for

the doubt, which evidently disturbed the minds of "the Rulers of the Congregation," when they found the people gathering, on a particular day, a double portion of the Manna. They "came and told Moses," as if they supposed a mistake about the day had been made. Then Moses "said unto them; this is what the Lord hath said: Tomorrow is the holy Rest of the Sabbath unto the Lord." On the ground of this supposition, then, it follows, that, while, under the Patriarchal Dispensation, the Sabbath was observed on the ORIGINAL seventh Day, in commemoration of God's Rest from His work of Creation; under the Mosaic Economy it was observed on a NEW Seventh Day, commemorating still the work of Creation, but taking also into remembrance the new and special work of delivering a nation from ignoble servitude; suggesting thus the probability that, by a still further change under the Christian Dispensation, it would be observed on a yet different day of the week; a day not unmindful of either the glorious work of Creation, or the Providential work of a people's deliverance, but commemorative specially of the divinest of all works, the gracious work of REDEMPTION, at once a new moral Creation, and a Deliverance from the bondage of SIN and DEATH. In this view, each of the three grand Dispensations, under which the Church of God has existed, will

be found to have its own Day for the Sabbath, and its peculiar reason for that Day:—the proportion of time, divinely ordained for a Holy Rest, viz: every SEVENTH day, keeping up, under ALL Dispensations, the memory of the primal Creation; and the different days, successively fixed for that Rest, keeping up also, under EACH Dispensation, the memory of each particular work of the Divine Ordainer.

5. The Day, then, for the Divine Rest being changeable, and having possibly been changed before the introduction of Christianity, let us now look at the reasons why a still further change should have been made, when the Church again passed from an old to a new Dispensation.

At the opening, then, of the Christian Economy, the whole state of the Church underwent a revolution. In some way, or to some extent, almost every thing was changed. The Mediator was changed, Moses for Christ. The law was changed, the Levitical for the Evangelical. The High Priesthood was changed, that of Aaron for that of Jesus. The Promises were changed, those which looked, primarily, to temporal blessings for those which looked directly to eternal. The worship was changed, the stately and splendid rites of the Temple for the simple and spiritual forms of the Church. The Sacraments were

changed, the Passover for the Lord's Supper and the bloody seal of Circumcision for the unbloody laver of Baptism. The whole Dispensation was changed, that of the Law and works for that of "grace and truth." With all these changes, then, every thing else made thus new, is it wonderful that the DAY of the Sabbath also was changed? The MODE of its observance was certainly changed. What wonder, then, if we find a change in the DAY also for its observance?

But, as the main part of the reason why the DAY for the Divine Rest should have been changed, the events, which gathered round the closing work of Redemption, were such as to render the change in the highest sense proper. Why was the Divine Rest originally fixed on the SEVENTH Day of the week? Because on that Day God RESTED from His work of Creation and ushered in the first age, or Dispensation of His Church. And if, as we have seen it to be probable, when the Sabbath was revived in the Wilderness the old Seventh Day was changed for a new, of what event was this new Day of Rest commemorative? Of that wonderful event, in which God rested from His work of breaking the yoke of Egyptian bondage, and thus ushered in the second age, or Dispensation of His Church. On what Day, then, and in commemoration of what event should the Chris-

tian Rest have been fixed, but the Day and the event, in which the Lord RESTED from the work of His new and spiritual creation, the work of delivering mankind from the thralldom of SIN; and thus ushered in the third age or Dispensation of His Church? That this is one satisfying reason for the change of the Day of Rest will appear evident when we consider the superior importance and glory of the work of Redemption over that of either the Creation of the world, or the Redemption from Egypt. For, in all these works, the Agent was the same. The Scriptures of the Old and New Testaments furnish abundant proof that the Son of God was the Agent, by whom the world was created, and who led His Church out of bondage towards the promised land. He, too, was the Agent, by whom the work of our Redemption from the bondage of sin and Death was achieved. In a weekly commemoration, therefore, of all these events the same Being is honored. But in the first two, a part only of the character of God is unfolded. In the last, the whole of that character is displayed, and that, in its most glorious effulgence, and especially in all those attributes, which most nearly concern us as sinners. Moreover, by the work of Creation, man was merely brought into being; and by the Redemption from Egypt, a little people only were deliv-

ered from temporal bondage. But, by the work of our Redemption, man is brought into a new and spiritual being, and a world redeemed from the bondage of sin and Death. The work of Creation is, moreover, subject to change and decay. The very Earth, which we inhabit, shall be changed and all "the works that are therein shall be burned up:"—and the Redemption from Egypt was but a transient Type of the infinitely greater Redemption from Sin and Death. But this work of our Redemption shall be gathering to itself and round the character of God brighter and brighter glories forever. In the unchangeable grandeur of its beneficence it shall stand, through all Eternity, the marvel of angels and of men. With the fullest propriety, therefore, was the day, on which Christ "entered into His Rest" from the labors of Redemption, the Day of His Resurrection, the FIRST Day of the week, thenceforward set apart as the Day of the weekly Divine Rest unto God, a memorial, to the end of time, of the grandest and most blessed of all the works of Jehovah. It stands at the head of its Dispensation, as each of the other days stands at the head of its own; commemorating a divine Trinity of Works, and honoring the holy Trinity of God.

This, however, is not the whole of the reason, which we are now considering. Other events, of

peculiar significance, stand round the close of the great work of man's Redemption. We see there, the Crucifixion and the Entombment, the Cross and the grave! And these, immediately preceding and completely filling the OLD SEVENTH Day, render it as unfit for a Christian Sabbath as that Resurrection, of which I have spoken, renders the NEW FIRST Day appropriate to that Divine Rest. From the beginning, the Divine Rest was a FESTIVAL, a Day of HOLY JOY. But, on the old Seventh Day, the crucified Body of Jesus lay in the sepulchre, and His infant Church uttered its low, sad wail, "wrapped in its swaddling-clothes" of fasting and of mourning. From that moment, it became a totally unfit Day for the celebration of a weekly and joyful holy Rest. On the next, however, the glad FIRST Day of the week, Jesus rose by divine power from the dead, and reanimated his wailing Church to joy and gladness; and from that moment, the FIRST became the only fit day of the week for the celebration of this Feast of Rest, both on account of the pre-eminently joyful event, which happened on it, and because of the pre-eminent glory of the Work, which it commemorates. No "joining together" by the ministry of "God" has ever more earnestly bidden man to beware of "putting the twain asunder." This was the reason why the first

Christians never observed the old SEVENTH, but immediately began to keep the new FIRST of the week, as their peculiarly Religious Day. From the mass of ancient authorities on this point, it is needless to quote at length. Two will suffice. In his Epistle, Barnabas, who lived in the Apostolic age, writes thus: "We joyfully celebrate the Eighth Day," that is, the FIRST of the Week, "in memory of the Resurrection of our Savior; because it was on this Day that He rose again:" and Ignatius the martyr, the disciple and friend of an Apostle, "would have us honor this Day of the Lord, this Day of the Resurrection, as the most excellent of Days."

6. And, now that we have looked at some of the REASONS for the change, let us attend a moment to the WARRANT for it.

I have already intimated that, when the Day for the Divine Rest has once been fixed by Divine authority, it requires the sanction of the same authority to effect a change. I have also intimated that this sanction may be given in either of two ways: by express PRECEPT, or by Divine EXAMPLE and approbation. I have, still further, remarked, that, so far as we know, the original act itself of the institution was by EXAMPLE, and not by precept. GOD'S RESTING, for example to man, was, itself, the divine power that

“blessed the Sabbath,” or Feast of REST, and “hallowed it” for all coming ages. Now, that we have no express precept for the change is readily granted; and the reason why we have not, so far as such reason is needed, will soon be given. But we have Divine EXAMPLE and approbation, equivalent in authority to express precept: and these are, the Example and approbation of CHRIST HIMSELF, the Supreme Lawgiver of Christianity. The time, during which His crucified Body lay in the grave, was, in great part, that of the seventh Day; and, for the whole of that Day His disciples were in deep fasting and mourning. Thenceforward, that day was never regarded as a proper day for Christian observance. But, the RESURRECTION came!—And by it, as a Divine Example, Christ “entered into His” final “REST,” and hallowed the First Day as a true Sabbath for all after ages.—By His CONTINUED example, also, He still further hallowed the change. Hence, “on the FIRST day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and said unto them; ‘PEACE be unto you.’ And when He had so said, He showed unto them His hands and His side. Then were the Disciples glad, when they saw the Lord.” Their enemies sought their lives; but He came

among them on that blessed First Day and gave them "PEACE;" the Peace of a Diviner SABBATH than even that of the first morning to man; a Peace, sealed by the blood of Redemption from His HANDS and His SIDE; by the labors and the love, the work and the heart, of a suffering and a conquering Savior! Hence, "after Eight days again,"—the NEXT FIRST of the week—"His disciples were within, and THOMAS with them. Then came Jesus, the doors being shut, and stood in the midst and said; 'Peace be unto you.' Then saith He to Thomas, 'Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing.' And Thomas answered and said unto Him; 'My Lord and my God!' Jesus saith unto him; 'Thomas, because thou hast SEEN Me, thou hast believed: BLESSED are they that have NOT seen, and yet have believed.'" Thomas, ABSENT from Jesus, doubts:—So all disciples, while far from a Savior, are prone to doubt:—but Jesus, the manifested God-man, Divine though wounded, Jesus PRESENT to Thomas drives away his doubts; and, taking him to the bottom of His divinely healing wounds, gives HIM TOO a Savior's Sabbath, a "PEACE OF GOD passing all understanding;" and, through him, sends down a sacred Rest for US, for ALL, who, "seeing not,

yet believe, and rejoice with joy unspeakable and full of glory" in a viewless but never absent Jesus! Hence, finally, weeks later still, on the first Day of the week, the Day of Pentecost, the disciples again "were all with one accord in one place;" and then, Jesus, the Divine Dispenser of all heavenly gifts, shed down on his assembled Church the promised Comforter, the fulness of the Divine Spirit, with all the marvels of that most glorified Sabbath; a Divine Rest now sacred to Father, Son, and Holy Ghost; gathering into itself the memory of the three great works of the Trinity, and pouring forth for Christians the fulness of His manifold grace!

Thus, by His EXAMPLE, did Jesus hallow the FIRST Day of the week, as a Divine Rest to Christians throughout the Evangelic age, and, by the authority of a God, SANCTION the change so made.

And what He thus gave, in and through His inspiring EXAMPLE, His Apostles kept and perpetuated, in and through the Example of their inspired PRACTICE. Hence, during the ministry of Paul, the disciples, following the now clearly indicated will of their Master, "came together on the FIRST Day of the week, to break bread," and to listen to the preaching of the Gospel. Hence, the Corinthians, in their evidently stated assemblies for Christian worship and instruction, were di-

rected to "lay by in store, on the FIRST Day of the Week," a provision for those Saints, whom persecution was making needy, and who were thus to taste some of the first fruits of that bounty, which Christian Charity early learned to consecrate by association with that Day of Joy. And hence, finally, the Divine John, when he was about to receive the Revelations of Christ, "was in the Spirit on THE LORD'S DAY;" the Day of the Lord's Resurrection from the dead, the FIRST Day of the week, a Day already grown into notoriety and crowned with its appropriate Name.

In all these facts we have satisfying proof that the first day of the week was, immediately and uniformly after the Resurrection of Christ, set apart as the weekly Divine Rest of the Christian Church; and thus set apart with a decided expression of the Divine Sanction. For the Author of this change was "the Lord of the Sabbath" Himself. And to show that His Sanction was regarded as authoritative, His example was at once and every where followed by those inspired Apostles, who were His agents in setting in order the affairs of the new Dispensation. The Christian assemblies on the first Day of the week were honored by the repeated presence of Christ, and by three of His most solemn acts; the issuing of its final and full commission to the Christian Min-

istry, the manifestation of His Deity to doubting Thomas, and the out-pouring of the Spirit on His chosen Twelve. And the Day thus set apart was signalized by the conversion at one time of three thousand souls, by the administration of the Lord's Supper, and by the preaching of the Gospel. The old Seventh Day, the Temple and the Synagogue were indeed occasionally noticed by the Apostles as the times and places for the Jews' assemblies, and as affording fair opportunities for bringing their countrymen to a knowledge of the Gospel: but they were never honored as the times and places of Christian assemblies for their own peculiar rites and worship; these were always on the new, the FIRST Day of the Week. Now I ask; why was all this? Why was the old Seventh Day thus dropped; and the new first Day thus adopted, and thus consecrated?—No other satisfying answer can be given than this: that the facts, which have been mentioned, constituted a clear utterance of the DIVINE SANCTION, removing the Divine Rest, from its old, unfit and now obsolete Day, to its new, appropriate, and henceforth hallowed FIRST of the Week.

Then, again, I have already mentioned the Divine APPROBATION, as concurring with the Divine EXAMPLE, in the utterance of this Sanction. Some instances of that approbation have just been

given : but there is another set of facts, carrying the same import.

When God originally instituted His Divine Rest, He "BLESSED the Sabbath Day," as well as "sanctified it;" or made it a blessing to MAN, as well as holy to Himself. So, too, when He became "God manifest in Christ," and, in that capacity, repurified the Institute, He repeated the instruction; "The Sabbath was made for MAN;" for a blessing to the Race. In beautiful accordance with this, the Institution, since the Resurrection of Christ, and as observed on the first Day of the Week, has been blessed as a season of the richest and most copious mercies to the Church and to the world; and that, just in proportion as a right sanctification of the day has prevailed. There can be no doubt, indeed, that the Lord's day has been awfully abused, just as the Sabbath of the Seventh Day was; and that, by two opposite extremes of perversion, directly, by the wantonness of the dissolute, and indirectly by the burdens of the over-strict. It is a trite remark, that the best things are susceptible of the worst abuse; and it is a truth justly appreciated by the candid, that the abuse of a thing is no argument against the thing itself. The remark applies even to that best of things, Christianity, and to the fearful abuses of it by the wickedness of the world

on the one hand, and by the blindness of the Church on the other. The evils hence resulting are God's judgments on the sin of the world and on the blindness of the Church; and, at the same time, God's proofs that both the Church and its Sabbath are His Institutes; since "the gates of hell," with all their out-pourings of the floods of darkness and of hate, never have prevailed, as they never shall prevail, against either, in the truths and the blessings, which their right use bears to a needy race. It is, moreover, an interesting fact, that the evils, resulting from both extremes of abuse, are ultimately identical. The dissolute and the over-strict have ever seen the same stream of mischiefs flowing in their track; the former criminally inviting that stream, the latter weakly unable to prevent its rush. In the Prophet's time, the ungodly wilfully turned the old Sabbath into a day of voluptuousness and of traffic; and in the times of the Pharisees, the heavy burdens, which they imposed, but which they attempted not to "lift with one of their fingers," drave the worldly through very weariness into the same perversions. In later periods, also, those trained in the school of King James's "Book of Sports" for the Lord's day, and those disgusted with the severe austerities of the Scotch Kirk, filled the weekly Rest with equal profaneness, and

made it as much of a worldly holiday as it has ever become in either Infidel or Papal Paris. When I speak, then, of the Christian Sabbath as a blessing to the Church and to the world, I speak of it as received in its true spirit, and as sanctified to its right end; and looking at it in this reception and sanctification, I repeat, the Sabbath of the First Day has ever been blessed as a season of the richest and most abundant mercies to the Church and to the world. On this day, more specially than on any other, has God refreshed His Church by the outpouring of His Spirit, and blessed His Word to the salvation of unnumbered multitudes, and set forwards, toward their ultimate triumph, the kingdom and the glory of Christ; and through this day, as through a consecrated channel, has He poured upon the world more temporal benefits than the world will ever thank Him for, or can ever number. If, then, as I think it has been clearly proved, the Sabbath, as a Divine Rest, is an ordinance of perpetual obligation, designed for observance under the Christian, as well as under the Mosaic Economy, the fact now mentioned is an undeniable and protracted utterance of the Divine approbation of the CHANGE of the Sabbath from the Seventh to the FIRST Day of the Week. Either this change has been sealed with full divine approbation, or we

must admit that, for eighteen hundred years, God has bestowed marked honor and blessings on an act, in which the whole Christian Church, in the most favored age of the world, have agreed together to alter a fundamental Divine Institution. The latter part of the alternative is an absolutely inadmissible supposition: the former part is, therefore, true. The change of the Divine Rest from the seventh to the FIRST day of the week had originally the SANCTION of Christ, and has ever since worn the seal of Divine APPROBATION.

7. But, one question further still calls for an answer. I have shown that the Sabbath, as a holy Rest, is unchangeable; but that the day, on which it is observed, is changeable, and, under Divine sanction, has been actually changed. I have also stated the reasons for this change, and given the warrant, under which it was effected. But, here arises the inquiry; if there was to be a true Sabbath under the Christian Economy, and if the day for its observance has been changed from the seventh to the FIRST of the week, why is there no mention of this in the writings of the New Testament; no precept enjoining, and no comment accrediting the change?

To this question, which, after all, presents the main difficulty of the case, I reply: No precept enjoining the change, and consequently no comment

recognizing the fact, was given in the New Testament, evidently because the Divine Wisdom saw that it was not best to issue such a precept. And this, looking below the surface of things, appears to be wondrously and beautifully clear.

The Jews, as the remnant of the chosen people, had long been in outward covenant with God, and for long generations the subjects of His wonderful dealings. It was, therefore, ordained that they should have the first and a full opportunity for embracing their Messiah and the Salvation which He brought. Hence His first proffers of Eternal life were to them; and hence His Apostles were restrained from turning to the Heathen so long as there appeared the shadow of a hope that any further and considerable number of the Jews could be persuaded to receive the Gospel. But against this Gospel and against the Messiah, whom it revealed, they were exceedingly prejudiced. Look at the whole history of His life, and see how often they were enraged against Him for what, under their bondage to Tradition, they considered violations of the Sabbath; and how eager they were, for those supposed violations, to put Him to death. What, then, would have been the effect on their feelings towards Him, and on the question of their final salvation, had He, by express precept, ordered a change in the day of their

superstitiously cherished Institution? Judge by their conduct towards Him on the occasion of His saying, "The Sabbath was made for man; and not man, for the Sabbath;" when the consequence of infringing, even under the pressure of necessity, on one of the duties, connected with the Institution by the Law of Moses, was—to draw forth against Him their bitterest persecution. Judge by an analogous case, growing out of the Apostles' attempt to set aside the obsolete Rite of Circumcision. The result was—a serious contention and division among the Jewish converts, which could be composed by nothing less than an Apostolical Council. Nothing can be more manifest than that, if Christ, or the Apostles under His Inspiration, had issued an Express precept for a change in the day of Rest, it would have embittered against them and against the Gospel the feelings of the whole nation, and thus have prevented the salvation of many, who afterwards repented and believed.

But look, now, at the actual operation of the mode, in which the change was really effected. It was exactly analogous to the change of the Passover for the Lord's Supper, and of Circumcision for Baptism. No precept for the abolition of either the Passover or Circumcision was ever issued; but both were suffered to stand side by

side, among the Jewish converts, with the Lord's Supper and with Baptism. Those converts were willing to observe these Christian Rites, provided they might be allowed to observe also the Passover and Circumcision, to which, even as manifestly dying ceremonies, they still so eagerly and so fondly clung. They were similarly willing to observe the Lord's Day, provided they might be allowed to observe also their ancient Sabbath. All these things, therefore, they were, with a divine wisdom, permitted to do; and with them in doing so the Apostles, as JEWS, occasionally mingled. And thus, the Christian Sacraments and Sabbath gradually, silently, inoffensively, grew into credit, and reverence; till finally the mighty judgments of God came over the unbelieving body of the nation, swept their loved City and their lingering tribes from their ancient resting-place, and left their empty rites and silent Sabbath without observers, to drop away and vanish from the new and growingly vigorous fabric of the Christian Institutes; which then, with their included Sacraments and Sabbath, rose, peacefully and unopposed, into universal observance in the Church.

Instead, then, of finding matter for difficulty in the absence of express precept, on this point, I find in it the strongest reasons for satisfaction.

In this withholding of precept, I see the very hand of God. I see in it bright traces of Infinite Wisdom and Mercy, adopting a course, by which the DAY of the Divine Rest was changed consistently with the best, the Eternal good of many of God's ancient people. * This course was that of SILENT CHANGE, initiated by the Divine Head of the Church, and perfected by the force of noiselessly growing, and divinely guided custom; a change, which fixed itself more and more securely in the affections and habits of the whole Christian Church; till, finally, before the Apostles were all called to their peaceful rewards, it became triumphant; "the Lord's Day" received its appropriate Name; and Jesus stood at the head, not only of His Spiritual Body, the Church, but also of its purified Divine Rest, THE SABBATH OF THE FIRST DAY.

Let me now put into brief summary the points, which I venture to think established, on this whole subject.

The Sabbath, as a Divine Rest, was instituted immediately after the Creation of man.

It was renewedly recognized and enjoined on a peculiar people in connection with some new and peculiar duties, at the time of the giving of the Manna and of the Law in the Wilderness.

It was still further recognized and regulated,

by Christ, when He began to prepare the world for His new and better Dispensation of "Grace and Truth," as distinguished from all that was merely temporary and ceremonial under the old economy of typic Law.

And it was finally transferred from the SEVENTH Day of the week, the time originally fixed for its observance, to the FIRST, in memory of the Resurrection of the Lord Jesus, and under the sanction of His Divine example and approbation.

The steps, also, by which we reach and demonstrate this change may be thus recapitulated.

1. Christ never, either expressly or impliedly, abolished the Sabbath as a Divine Rest.

2. He did repeatedly recognize the Decalogue, including the precept of the Sabbath, as the moral law of God.

3. He purified the Sabbath, as if for preservation, from the superstitious glosses of Jewish Tradition.

4. Having done this, He slept His last SEVENTH-Day-Sabbath in the grave; and then, the mere DAY for the Divine Rest died with Him; and when He rose and "entered into His final Rest,"—His Rest from the greatest of all His works, the Sabbath rose alive with Him on the first day of the week.

5. Thenceforward, neither He nor His disciples

ever kept the Seventh day as a Divine Rest to Christians; but all their Sabbath-keepings were on the FIRST day of the week.

6. On the day of Pentecost, the First Day rose into its highest eminence, a Sabbath hallowed by the outpouring of the promised Comforter on the newborn Church, the thrice hallowed Sabbath of Father, Son and Holy Ghost, commemorating the three divine works of Jehovah, the work of the prime creation of the worlds before all time; the work of the new creation of man by the Redemption through Christ Jesus; and the work of the spiritual creation of believers unto life Eternal by the Holy Ghost.

Now, all these are works of one and the same God. Do all His acts, then, as we have traced them, in adaptation to these successive works, mean nothing to our purpose? They mean every thing. They mean just this: The Sabbath has never been abolished: The Sabbath has been officially purified: The Sabbath has been authoritatively changed. The mere DAY for its observance was transferred from the last of the old Dispensation to the first of the new. There was no need of WORDS to enact the change: it was legislated into practice by DIVINE ACTION. The Sabbath was first instituted by Example and not by precept: by example and not by precept it was

changed from the old and last seventh day of the grave, to the new and first of the Resurrection. He who instituted and He who changed was One and the same. His example, both in instituting and in changing, has one and the same power, one and the same authority. The last Sabbath of the Seventh day was the dying Sabbath of a "Dead Christ."—The first Sabbath of the FIRST Day is the live Sabbath of the "RISEN JESUS." He "entered into HIS REST" on it; and THUS made it the Sabbath of the CHRISTIAN AGE.

CHAPTER V.

THE HALLOWING OF THE DAY.

IN previous Chapters, I have given the argument for the Divine origin and perpetual obligation of the Sabbath, and for the change of the Day from the Seventh to the first of the week. We are thus prepared for a practical consideration of the whole subject. But, before proceeding, it will be well to advert, for a few moments, to the grounds, on which we rest the obligation to keep the Sabbath holy.

I have endeavored to show, not, I hope, without success, that the Fourth Commandment is part of the moral law of God. It would be wrong, however, to infer from this that we are to rest the obligation to hallow the Sabbath simply on that Commandment. What I contend for is—not that we are bound to keep the Sabbath merely because it is enjoined in the Fourth Commandment, but—that it is enjoined in the Fourth Commandment because we are bound to keep it. We may say the same of the First Commandment.

We are not bound to have none other than the One True God simply because it is enjoined in that Commandment; but it is enjoined in that Commandment because we are bound to have none other God but One. The same is true of all the others. We are not bound to obey them, simply because they are written in the Decalogue; but they are written in the Decalogue because ALL are bound to obey them, whenever and wherever they are made known: i. e. because they belong to the Moral Law of God.

It has been said that the Fourth Commandment is not binding on Christians because it is part of the Jewish law. This law, it is claimed, is done away in Christ. The Gospel has taken its place. As Christians, we are under this higher law of Love. We do what God requires, not as slaves to the letter, but as sons in the spirit, of obedience. And, in a certain high and precious sense, this is all true. Nevertheless, it may be so stated as to lead men into error. Let us clear our notions somewhat upon this point.

. What, then, do we mean when we say that the Law was done away in Christ? Do we mean that the Gospel is without law? Do we mean that Christianity is a repeal of the written moral Law? By no means. The law which was done away in Christ was the ceremonial and civil law of the

Hebrew Church and state: the law which regulated the Aaronic High-Priesthood and its sacrifices, the Tabernacle-rites and purifications, the distinctions between things clean and unclean, the annual and other Feasts, Circumcision and the Passover, the tenure and release of property, the penalties for crimes against individuals and the state, and such like. This Law was given to the Hebrews for their government as a peculiar and separate people; and of course became obsolete when the purposes for which they were thus selected and separated were accomplished; i. e. when Christ came, and when, as a separate nation, they ceased to exist. I say, as a separate nation; for, as a people, they still live, and will live until the final consummation of the Divine purposes concerning them. Their Ceremonial and civil law was for them as a separate nation. It could not continue binding when, as such a nation, they ceased to exist. But, the MORAL LAW was not an exclusively HEBREW LAW. It was GOD'S LAW: first committed to WRITING for the Hebrews; but not first OBLIGATORY on the Hebrews. It was God's LAW for ALL MANKIND, in all ages. It lies at the base of His Moral Government of our world. It is unchangeable as the Will of Him who never changeth. It is always and every where obligatory. From its obligations

we cannot be released. From those obligations even God Himself cannot release us without thereby tearing down the Throne of His own moral government. Hence, Christ, in His great Exposition of this Constitutional Law of the Divine Government, declares; "Think not that I am come to DESTROY the Law, or the Prophets; I am not come to destroy, but to FULFIL. For verily I say unto you, Till Heaven and Earth pass, one jot or one tittle shall, in no wise pass from the Law till all be fulfilled." Christ, indeed, fulfilled this Law perfectly; and through faith we have the benefit of the fulfilment: but the fulfilment of the Moral Law is not its ABROGATION; nor does faith in Christ release us from our OBLIGATION to obedience. It rather binds us MORE FIRMLY to obey.—Hence the earnest inquiry and reply of St. Paul; "Do we then make void the Law through FAITH? God forbid! Yea, we ESTABLISH the Law." We are SINNERS simply because we violate this Law; and we need a Savior simply to bring us pardon for the sins which we commit in violating it, and to send the Spirit to cleanse us from the pollution of those sins. The Gospel does not release us from the OBLIGATION OF OBEDIENCE to the moral Law. Its office is, on the prescribed conditions of repentance and faith, to release us from the PENALTY OF DISOBEDIENCE. Release from this

penalty is not release from that obligation, any more than a pardon from our Executive is a release of the pardoned from all further obligation to obey the law which he had broken.

The force of all this is, indeed, in one sense, admitted by some who contend that we should not rest the obligation to hallow the Sabbath on the Fourth Commandment. They admit that the Fourth Commandment is part of the WRITTEN moral law; but claim that, as Christians, we should feel bound—not by the LETTER, but—by the SPIRIT of that Law. The Spirit of the moral Law, say they, is eternal and immutable, and by it we are bound; but the letter of that Law is JEWISH, and does not bind us. The Moral Law was cast into the FORM of the Decalogue for the government of the JEWS. That form was done away in CHRIST: and now we are under its Spirit only. The form, indeed, is venerable, because it embodied the Spirit; but, like an antiquated and now useless Vase, it has been cast away, and left the imprisoned Spirit free. By the rigors of that form we are no longer cramped. We may expand to the generousness of this Spirit.

Now, all this sounds well; yet I cannot resist the inquiry: Why this depreciation of the LETTER of the Moral Law? What is the value of this plea that the letter of this Law is troubled with

the stiffness of a Jewish form, in adaptation to the Exigencies of the Jewish state? To my mind, the plea is without force. Where is the peculiarly Jewish form of the Decalogue; and where its reference to merely Jewish Exigencies? As to its FORM, it seems to me a marvel of Divine Wisdom. It embraces God and man; God, as supreme and man as subordinate. It sums the whole Divine Code under the fewest possible heads, placing each on its own table: and then, distributing each into its fewest practicable particulars, it places the highest in each table at the top, and makes every particular a comprehensive, general principle, including in itself and, as it were, generating from itself, every moral article that can be ranged under it. It was this that led an eminent jurist once to say; that he considered the Decalogue one of the highest proofs of the Divine mission of Moses: that, looking at the age in which he lived and the state of Law in that age, we cannot imagine him to have conceived and constructed such a Code, so short yet so comprehensive, so plain yet so logical, so simple yet so profound, except on the ground of his being—what he claimed to be—sent of God,—a faithful amanuensis of the Divine Lawgiver. And then, in the Decalogue, where do we find any reference to Jewish Exigencies? It is true, that, when about to deliver His

Law in its WRITTEN form, the Infinite Majesty thus opened His mouth; "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." But, does this make the Law which followed a code for slaves? Because God had just brought a peculiar people out of bondage, for the purpose of preserving a chosen Seed, and, through them, of bringing in the world's Messiah, must every thing addressed to them be considered as intended for application within the narrow bounds of little Palestine? Could He address to that assembly at the foot of the Mount nothing like a code for mankind, a law for the Church of all ages? And because He says to that Assembly; "I am the Lord thy God," does that take Him away from the rest of the world and make Him the property of a puny tribe? It is enough to answer this in the words of the Apostle; "Is He the God of the JEWS ONLY? Is He not also of the GENTILES? Yes: Of the Gentiles ALSO."

It is also true that the LETTER of the Fourth Commandment is STRICT, stricter than many professing Christians are in the habit of practising. It says; "Thou shalt do no manner of work:" thou shalt suspend, during the Sabbath, ALL gainful week-day occupation. But this is no stricter than any other precept of the Decalogue. The

Sixth Commandment says; "Thou shalt not kill:" Thou shalt not take the life of a fellow creature either by felonious act, or in malicious thought. And who would alter this? — Where would be the sign of Divinity in saying; Thou shalt not kill very often? — And then, because many in so-called Christian countries do more or less gainful work on the Sabbath, is that any reason for complaining of the strictness of the letter of the Fourth Commandment? Would it not sound strange to suggest that, because many people, called Christian, break the Seventh commandment, that commandment must be considered too strict? As to the excessive, absurd strictness of Sabbath-keeping, into which the Jews fell after the awful judgment of their seventy years' Captivity had chastised them into superstition, but not into spirituality,—it were childish to suppose that such strictness is intended and enjoined in either the spirit or the letter of the Fourth Commandment. To what the REAL strictness of that precept amounts we shall more fully see when we come to speak of the due sanctification of the Day.

Again; it is true that three of the precepts of the Decalogue, viz: the Second, the Fourth and the Fifth, urge some reasons why they should be obeyed. Thus; the Second urges the holy Jeal-

ousy of God, who will not patiently suffer His glory to be given, in any way, to graven Images of any shape: but I see nothing in that specially applicable to the Jews. Thus, too, the Fourth urges God's resting from His creative work, as an authoritative Example and a covenant-blessing to man: but neither in this do I discover any thing specially applicable to the Jews. And thus also the Fifth urges a promise, to all such as rightly honor father and mother, and who, as included under them, rightly reverence all duly constituted superior authority, of long days, that is, of prolonged individual or national life, in the land given them of God; but not even in this can I perceive any thing specially applicable to the Jews. All these precepts, and all these reasons for obeying them are of universal applicability as well as of universal authority. Take the Fifth for instance. Show me either an individual, or a nation, who rightly honors father and mother, and who, as included under them, rightly reverences all duly constituted superior authority, and I will show you an individual, or a nation, who has all that was ever had of God's promise of long days in the land assigned to them for their habitation. The other precepts of the Decalogue have not even a semblance of localization or of nationalization. In truth, the Decalogue, like its devotional

analogue, the Lord's prayer, might be literally translated into every language under the Sun; and, in every one of those languages, it would, so far as mere words can go, be as luminous as the sun. It would meet the exigencies, duties, enlightened moral consciences and judgments of all men. It would not need a word of alteration to adapt it to circumstances, or to make it comprehensible,—a Divinely authoritative code to the human family.

Once more; it is true that the Moral Law was once UNWRITTEN: but so was the whole old Testament Bible. Now, however, that they have been written, would any one have them again UNWRITTEN? Now that human life has become contracted into such a narrow span, who would throw those Divine words into the air again, or commit them once more to the breath of Tradition, or expose them, like unbodied ghosts, to "every wind of doctrine," to be blown about vaguely, and perhaps never be caught in their living substance? Who would have them to be tossed, like Sibylline oracles, amid the curious, to be perverted by conjecturing interpreters into dubious or contradictory meanings, without any authoritative standard to which they could be brought for decision or appeal?

Moreover: it is true that, as already intimated,

the moral Law and the whole Old Testament Bible were first written for the HEBREWS: but this does not prove that they were not written for CHRISTIANS also; “for our admonition,” as the Apostle says, “upon whom the ends of the world are come.” Neither the Decalogue, nor the Old Testament Bible which contains it, can be appropriated to olden times and an olden people. They were written for the Church of all the then coming ages; and they will go down to all time, God’s precious Legacy of Truth and of His ways to all His human creatures.

And finally; it is true that some parts of the Old Testament Bible are to be made lessons to us by taking—not their LETTER but—their SPIRIT; by seeing God in events, and God’s will in ACTION, and God’s way of salvation through shadows: but it is also true, that many parts of the Old Testament Bible are to be taken in the LETTER as well as in the Spirit; that the letter is, especially in such parts, a divinely formed body for the spirit; a divinely contrived vehicle, conservator and instrument, through which the precious, indwelling, enlightening life may act with the greatest certainty and to the best effect. And it is eminently true that the Decalogue, like the Lord’s Prayer is ONE of the most important of these portions of literal sense. God’s deftest skill was exercised in

giving it shape and fixture: It is perfect. We may neither change nor put it out of sight.

On the whole, then, there is no solid value in this plea that the Decalogue is, in its form, a Jewish Law, and that, as Christians, we are to be governed by its SPIRIT, and not by its letter,—by its expanded life, and not by its stiffened form. However intended, the plea sounds as if they who urge it would be governed by the vaporized life, and not by the concentrated form, of the precept. The Decalogue is God's "perfect Law, converting the soul." We appeal to it, not merely because it is written, but because it is that transcript of the Eternal will which God thought worthy of being thus enshrined in a visible form for the use and behoof of His human creatures. The SABBATH, as one of its prescriptions, rests on no vague, uncertain authority; on no base which one may find and another miss. Our obligation to sanctify it is the same with that which binds us to have but the One true God, to worship Him without Idols, to reverence His name, and to abstain from disobedience to constituted superiors, and from the crimes of murder, adultery, theft, false-witness and covetousness. It is simply the obligation of every man to obey God. Christianity, rightly received, saves us from the CONSEQUENCES of violating the moral Law; but it cannot take us away from our

amenability to its claims. Lax teaching on this point has a wide and dangerous scope. We ought to be careful, lest, in shaping our notions of Christian Doctrine, we undesignedly weaken the foundations of Christian Morals.

Such, then, being our obligation to hallow the Sabbath, I shall continue to treat it as an Institution of divine authority and of perpetual obligation; and I shall continue to use the word Sabbath, as a name, which, though not superseding, for us, the common words, Sunday, and the Lord's Day, is yet as proper now as it was before the Christian Era, and which is peculiarly appropriate in a discussion, which regards the Institution as but ONE from the beginning to the end of Time.

Before proceeding, however, to urge our obligation to hallow the Day, there is one further point, to which I wish to devote a few moments. I refer to the meaning of the word, SABBATH, itself. On this point, great confusion and even practical perversion have prevailed.

One cannot rise from the reading of some authors on this subject without feeling that there is to them something repulsive in the very word, Sabbath. Even Paley, perhaps the most unprejudiced and philosophical of all who have written against the perpetual obligations of the Institution, calls it JEWISH; and speaks of it as if iden-

tified with the Jewish death-penalty, with the galling yoke of Jewish observances, and with the old day of Jewish times; while Dr. Hessey, who professes to guard both himself and his readers against such a prejudice, yet leaves one, as he rises from a perusal of his book, with the feeling that such a prejudice still clings to the author's mind, and that he regards Sabbatizing as synonymous not only with Judaizing, but with Judaizing amid the rigors of an old and abolished system of repellent forms. The early Christian writers themselves, more naturally than Christianly, seemed to cherish a memory of the persecutions, which they had endured by almost stigmatizing the Sabbath of their persecutors. While dropping the DAY, as they were taught, they speak as if they almost dreaded the Sabbath as a thing to be avoided; as if to Sabbatize was necessarily to Judaize, not only in Time, but also in austerity.

I have already characterized the feeling of the Church against the Jews as more natural, than Christian. In that feeling nature has certainly been indulged in free and full activity. Most fearfully, but not therefore most Christianly, has the blood of the Crucified been on the heads of His crucifiers and on their children's. Common nerves shiver as one reads of the eighteen hundred years of unchristian hate, which have poured,

and, in Rome at least, are still pouring, vials of persecution on the uncovered baldness of that doomed people; fulfilling a divine purpose indeed, as Joseph's envious brethren did; but, at the same time, leaving Joseph's envious brethren and all Christian Jew-haters guilty before God and destined to long ages of God's just judgments as a chastening for their sin. Oh! How long shall the Christian Church yet suffer under a secularized and abused Sabbath, under the hidings of God's face, and under a withholding of His Spirit, for the way, in which Christians, or those, "who profess and call themselves" so, have hunted the Jew from land to land, or compelled him to dwell among themselves as an outcast, the victim of oppression and extortion, and the butt of scorn and spitting! Hath this been Christlike? Hath Jesus smiled upon it all? Hath He not, rather, for long centuries, withheld the Pentecostal fulness of His gifts from a thereby spiritually impoverished Church; and left it, with its more than half-worldly Sabbath, and its less than half-efficient labors, to grovel in the meanness of an unchristian hate against His Kinsmen after the flesh? Jesus was a Jew, as well as "the Son of Man." In one sense, He was of no nation. With His divine generation, He brought in also a universal Humanity. He was the Representative,

not of a **TRIBE**, in its selfish, narrow sympathies, but of a **RACE**, in its best, broadest charities. Yet, He was a **Jew**; and He still bears a heart of love, and has purposes of mercy, towards His ancient and once chosen people; and we may well conclude that, so long as His Church continues to hold that people in practised scorn, He will continue to hold in reserve the best fulness of His gifts, and to leave His Church under barrenness amid the poverty of a desecrated Sabbath and the toils of a fruitless longing for the world's conversion. The way, in which, ever since the close of the Apostolic age, the Church, in a great majority of its organizations, has treated the Sabbath of the Resurrection and of the Pentecost; the manner, in which it has made this at first genial Rest an occasion, if not the nurse, of most unsanctified feeling against the **PEOPLE**, as well as against the **Day**, of the old Dispensation, are all parts and proofs of its lack of a Christlike temper, the temper of Him, who could suffer, and yet love, and keep mercy for, those who inflicted His sufferings.

It is quite dispiriting to read what has been written against the Sabbath and its duties. It is, if possible, still more dispiriting to observe what is acted against both. When we speak of the Sabbath as a Rest, the worldly act as if they thought we meant **INDOLENCE**: or again, when we

repeat that it means **Rest**, the unspiritual act as if they understood us to mean **RIGOR**. Both seem determined to get no conception of it but either as a **DAY IN VACANCY**, or as a **DAY IN BONDS**.

What it really is, I have already said enough to show: but I will repeat more distinctly; "**Sabbath**" means **REST**. In God's intent, however, it is not the **Rest** of indolence, but a **Rest** from **Week-day** work; not **Rest** amid grim austerity, but a **Rest** for holy activity. "**Remember the Sabbath Day to KEEP it HOLY.**" Remember, not to waste it in idleness, not to burden it with austerities, but to devote it to **HOLY USES**.

The **DUTIES** of the **Sabbath** grow out of its original design and out of its final modification; out of what constitutes its true nature and its spiritual purpose, under all **Economies**. As an institution, distinguishable from any day for its observance, it is a memory and an imitation of God's prime resting "from all His works, which He had created and made;" and of His final resting from that **Redemption**, to which His creative work opened the way. At first, He "rested from all His works;" that is; He ceased to **CREATE**. But He did not therefore cease to **ACT**; for He is Himself essential and eternal activity. And finally, He rested from His labor of **Redemption**; that is; He ceased to suffer for sin. But He did not therefore

cease to labor for the sinner ; for He is ceaselessly and divinely laboring to save. In these acts and attributes of God, then, we may learn what the real, never dispensable duties of the Sabbath are, as an Institution for our observance. It is right to study the duties of the Sabbath in this divine Primer for the Church of all ages, rather than in the mere State catechism of a temporary Economy. The ceremonies and restrictions, temporarily linked with the old DAY of the Sabbath, dropped, like dead leaves, when the time of that old day was full ; but the duties, growing on the Institution itself, like fruits growing on "the Tree of LIFE," never drop. We may live on them for spiritual refreshment and health ; but, thus used, they grow, like those fruits, when most freely tasted, ever richer and more satisfying.

The Sabbath, then, for us, as for the children of God in all ages, is — a Weekly Rest from Week-day work ; that is ; from that work which we follow for a living or for gain. But it is not therefore rest from all activity of body and of mind ; nor is it a rest made uneasy by the pressure of over-stringent burdens ; but it is a rest for the sake of, and as an opportunity for, the best activity and the most delightful privilege ; for needed special attention to holy things, — to the glory of God, the best good of our bodies and our

Souls, and the salvation, bodily and spiritual, of our fellow creatures. Here, in sum, are the Sabbath and its duties for all times and for all places. Let us see what the sum includes.

In ascertaining this, nothing, I think, can be more reasonable than the principle just laid down for our guidance. It amounts to this; that, considering the relations between God and men, and the true design of religious Institutions, — the intended sanctification of the Sabbath of all ages requires not only Rest from every thing merely worldly and gainful, but also action in every thing holy and heavenly. It is characteristic of the Decalogue that each of the commandments is a general precept, including all those particular duties, which flow from a common principle, and which a truly enlightened conscience will readily discover, or at least readily recognize when discovered. — Thus Jesus, in His Sermon on the Mount, teaches that the Sixth Commandment forbids not only actual murder, but also the angry thought, in which murder is conceived, even though never born; and not only so, but also the angry thought, which, though it conceive no murder, is yet kindred in spirit with the malice that kills. He applies the same principle to an interpretation of the Seventh Commandment; and, had it been necessary, He might have made the application to every

one of the Ten in order. But it was unnecessary. —In truth, the principle, once stated, applies itself, or may be readily applied by every rightly disciplined and instructed conscience. Hence, though the Fourth Commandment goes no further than the general precept, which enjoins a weekly holy Rest, and, as necessary thereto, a weekly suspension, under ordinary circumstances, of all week-day work, —yet the particular duties, which fall under this general precept, are by no means left in obscurity. “KEEP the Sabbath Day HOLY.” Here is a known general law; and all the duties which naturally flow from it, as rendering the Sabbath subservient to HOLINESS, are included and enjoined. Keeping this principle in mind, then, it is evident that a true sanctification of the Sabbath includes two kinds of duties, POSITIVE and NEGATIVE; that it always has included them, under every Economy, through which the Institution has passed, illuminated, of course, and enforced by the growing light, which has been shed on the Church of successive ages; and that, whatever OTHER and TEMPORARY duties may, for special divine reasons, have been added or subtracted, those, now to be mentioned, have never ceased from their binding force.

I. First, then, let us look at the POSITIVE duties of the Sabbath. These, as illuminated and en-

forced by the full light of Christianity, may be distributed into Public Worship, private religion, and works of necessity and mercy.

1. PUBLIC WORSHIP. This, whether performed or not, has never ceased to be a duty of the Church on her Sabbaths, from the first holy morning in Eden to the present day; and it will never have ceased to be such a duty, from the time when the seed of the Church was first sown in the garden, till the day, when this Vine, "planted by the right hand" of the Lord, shall have spread its branches over every land, and ripened its fruit for the last family of man. At first, this Worship must have been simple; as already described, a sort of true Love Feast between God and His two un sinning worshipers. And then, what Sabbaths must those have been which followed, during the age of innocence! What choruses of praise must have sounded up to the heavenly ones and resounded back to man, as that pure Church-household sang its early hymns to the Great Maker of sun and moon and stars, to Him who raised this lighted roof over their grand Cathedral, the Earth! Such worship waits its fulness in the Sabbath of Eternity.

But, what a change was that, which came over the song, as the Church passed out of Paradise, and found the world beginning to turn into a

Desert! What low, sad, sobbing strains of shame and penitence and self-abasement stole up, and sought doubtingly to find the ear of a now hidden God; hidden, and yet hearing the cry of the lost, even though doubt weighed heavy on the wing of faith. The Altar rose; the typical Victim bled, and the Church worshiped amid the sorrows of her Sabbaths, as she strained her eye into the future to catch the first tokens of the coming of the Promised Seed. Meanwhile, "darkness" spread around, and began to "cover the earth, and gross darkness the people;" and, in the heart of that darkness, the Church's Worship sounded like the night-wail of watchers while the earth lay asleep.

At length light broke. "The Seed" drew nigh in clearer promises; in the dawn, though not the rising, of "the Sun of Righteousness;" the growing brightness of the nimbus and the aureola of that glory, in which his whole sacred form was yet hidden amid its "excess of light." Then, the Sabbaths and the worship of the Church rose up into more cheerful utterances. Faith dropped from his wings the leaden weight of doubt; and Penitence grew almost to joy; though amid the still awful rites of the Tabernacle, and the still solemn gorgeousness of the Temple. As yet, however, long ages of a waiting watch ensued; and

the Worship of the Church, like her abused Sabbaths, was often celebrated in sackcloth, while her faithful "seven thousand" still looked and longed for the expected Day.

At last, that Day came. Jesus, the Sun, arose. The Cross uplifted Him as the final and only true Sacrifice for Sin: The Resurrection proclaimed Him God, and "Lord even of the Sabbath Day:" and the Pentecost revealed Him as the giver of Heaven's last full gift, the Comforter, to the new-born Church. Then the Sabbath and its Worship passed into more than the light of a Transfiguration. Joy to the world, the Lord is come! Faith shouts; Penitence weeps for gladness; Love adores; and songs of salvation mount on high to God, the Father, Son and Holy Ghost, the worshiped ONE of every heart that tastes "the peace which passeth all understanding," the peace "of God" given to the "justified," the peace tasted by him to whom "there is no condemnation" because he "is in Christ Jesus."

Such is, or should be, the Worship of the Church on her Christian Sabbaths; full of the light, and freedom and joy of the sons of God. Christianity should have the perfection of Worship in Time, inferior to none but the perfect Worship of Eternity. It should be a "Worship of the Father in Spirit and in Truth;" of the

FATHER who rightfully receives, in the SPIRIT, who is needed to inspire, and in the TRUTH, who, as the interceding Son, has faithfully promised to make acceptable, the Worship that is offered. It should be the holy fellowship of BELIEVERS, in contemplating, adoring and praising the infinite perfections of God, as displayed in the works of Creation, in the wonders of Redemption, and in the mysteries of Regeneration; in making public confession of sin; offering social supplications for mercy; listening to the reading of the sacred Scriptures; receiving in love "the truth as it is in Jesus," the Gospel preached; and celebrating in faith the Sacraments of Christ, the divine symbols of a present Savior. This, plainly, is not the Worship of Angels; for it still has the sinner's confessions of sin, and the penitent's sighing of contrition, and the believer's plea for mercy: As little is it the worship of an Embryo-Church, that looks through the tremblings of doubt, or through the dimness of faith, for a Savior not yet come in the flesh: but it is the Worship of CHRISTIANS, who live in the full light of the Gospel; who "KNOW in whom they have believed;" who feel "the spirit of adoption;" who can thus "cry Abba, Father;" and who have been taught to "come with boldness to a throne of grace," that they "may obtain mercy and find grace to help in

time of need." It is, therefore, a Worship, the predominant tone of which is — freedom, joy, and triumph. Even its confessions of sin are into the ear of a present Savior, who alone upon earth "hath power to forgive sin." Its Contrition still weeps, but its weepings are as the mists of the morning which gather when the sun rises, only to be dispersed by his higher and his warmer shining. And its pleadings for mercy are the lowly indeed, but still trusting prayer of a faith that shows "the blood of sprinkling" on its forehead, and rejoices that He who shed that blood can recognize the sign and will never deny the soul that wears it.

The SPIRIT of this worship is the spirit of all true worship at all times and in all places; and its form and fulness are no more than appropriate to an Economy which imbodyes all that God hath done to glorify Himself and to save man. In a Church which has Christ for its manifested Head, and the Spirit for its indwelling Comforter, these duties, as just now sketched, are all eminently subservient to holiness, and therefore peculiarly proper in all our endeavors to "remember the Sabbath day and keep it holy."

This Worship, too, must be STATED, PUBLIC, and SOCIAL: for it is morally demonstrable that, if its rites were never performed in stated, public and

social acts, the influence of Christianity would gradually, but surely, cease to be felt in the personal, individual life of those, "who profess and call themselves Christians." If they would be guiltless of breaking one of God's express Commandments, and if they would insure to themselves all the benefits of one of His divine ordinations,—let them uniformly hallow the Sabbath by taking their part in its stated, public Worship. From the binding authority of the Sabbatic precept, and from their needed participation in its blessings, they are under the most impressive obligation to devote the Day, in its weekly recurrence, to holy uses. How deep, then, is the guilt of him, on whom the Gospel shines, but who habitually, or frequently, or even occasionally, and needlessly abstains from public Worship; and who, thus far, does his part in bringing the Authority of God into disregard, and in leaving the ministry and ordinances of the Gospel in cold neglect and in practical barrenness! And how deeply is this guilt aggravated, when it has no other apology than a love of indolent ease, or that fashionable indifference to the vitality of religion, which can content itself with those occasional mornings in the Sanctuary, which happen to be cloudless and serene! The Apostolic injunction, manifestly issued for our government on all occa-

sions of stated, public, Christian Worship, is; "Forsake not the assembling of yourselves together, as the manner of some is;" and, in general, obedience to it is attended with slight inconvenience. A thoughtful spirit should press the injunction till it receives a prayerful and effective consideration. Such a spirit will never suffer slight reasons to keep the feet from going on the Sabbath to the House of God. Such a delinquency, in the way of example to others, is always of dangerous tendency; and, to the delinquent himself, often leads to fatal consequences. To what open desecrations of this Divine Rest, to what blindness and hardness of heart, to what consequent ruin of the soul, and to what crush of even temporal hopes and interests, have men been led by needlessly, and, at first, occasionally, refraining their feet from the way that leads to the sanctuary! Not to insist too much on the confession, so often made at the hopeless eve of an ignominious death, that such was the beginning, which led to the fatal end; the result is really quite as sad, when the conviction, that such has been the cause of our eternal ruin is felt at the equally hopeless close of an irreligious life. The principle of occasional abstinence from public worship under the plea of slight inconvenience, should never influence either the conduct or the feelings

of those, upon whose heads the Gospel sheds its light, and upon whose ears salvation whispers its invitations. Against this principle, such should take their stand as they hope to appear before the judgment-seat of Christ guiltless of a life-long violation of His Divine Rest. Positive necessity, or plain impropriety alone should hinder their presence in the sanctuary, whenever the stated public Worship of God invites their footsteps. What a grave satire is it upon all pretensions to the Christian name, when the customary visit to the Theatre, or to some other place of evening entertainment, is made in a state of health, or under circumstances of weather, which would be deemed an ample apology for leaving vacant the seat in Church.

2. PRIVATE RELIGION. A due sanctification of the Sabbath requires attention to this as well as to public worship.

But, in what does the cultivation of private, or personal religion consist? This is a question, which must receive its answer, in some measure, from the personal characteristics, and circumstances of each individual. In this matter it is impossible to give minute directions for all cases. What is best for one may not be possible, or, if possible, not best, for another. So much depends on personal characteristics and circumstances, that each

must determine for himself, under responsibility to God, in what peculiar way, or by what special means, he may best attain, or, if attained, may best cultivate, personal religion in his own soul as a recipient of the Gospel and the means of grace.— Still, general directions on this point may not be without value. Though we cannot specify all that may be necessary, or may specify some things not equally useful or possible to all, yet certain things may be laid down as generally needful and valuable to all who, in their private hours, would keep the Sabbath Day holy.

It may be said, then, that a due sanctification of the Sabbath, in private, requires, for the attainment, or the cultivation of personal religion, a serious, secret preparation for the public services of the Church; the avoidance of all that is unharmonious with the true design of the Day; an earnest effort at real self-knowledge; deep self-abasement over discovered sin; close watchfulness against known infirmities; secret prayer; devout meditation on the works of God, the rich mercies of Redemption, and all the high things of eternity; a thoughtful study of the divine Oracles, especially of those portions, which have been the preacher's themes during the day; a serious endeavor rightly to understand what is revealed, and practically to incorporate what is understood with the

moral principles and spiritual affections of the soul; in short, all those secret exercises of the mind which will give the best effect to the duties of public Worship, increase our knowledge of the way of Salvation, break the power of sinful habits and tempers, and set us forward towards that perfect stature in holiness, which constitutes a perfect preparation for heaven.

It is true, indeed, that attention to the duties of private religion belongs not, exclusively, to the Sabbath. It is, or should be, the duty of every day. Like the air, which we breathe, we can never be without it and live. This, however, takes nothing from the necessity, or the importance of making it the special duty of the Sabbath; any more than the necessity of constantly breathing the air lessens the benefit of a special airing, or of stated, vigorous exercise on the hills, with the pure breezes of heaven stirring about us. "*Melior est ambulatio sub divo, quam in porticu.*" Air is good even in the porch; it is better with the hills under foot and the heavens over head. In like manner, the duties of private, personal religion are good and necessary at all times, but specially good and necessary on the Sabbath. The Sabbath is given for our special stated airing on the hills nearest heaven, for the special stated quickening of our spiritual life-blood, for the special stated bracing

of our souls' muscularity, for the building up of our spiritual frame into a vigor of life and health which shall last us through the intervals of weekly care, when no such special strengthening can be had.

Let it be repeated, then, the duties of private religion are essential to a due sanctification of the Divine Rest. If they were uniformly and devoutly discharged by every member of the Church, how speedily would the Sabbath be changed from a day of listless, heavy stupidity to a day of lively and heavenly delight! And how quickly would the interests of religion be raised from their ordinarily low and motionless condition to a state of high and heart-cheering prosperity! So long as these duties are neglected, too much it is to be feared, by Christians themselves, and altogether by those who do not profess to be Christians, what more can be expected than that the forms of public worship, though observed with exemplary constancy, will be emptied of all spiritual life and all heavenly relish, the remaining hours of sacred time be passed in idle vacancy, or in worldly moods of thought, or in sinful courses of action, and the souls of the multitude be lulled into those fatal slumbers which will hold them amid the dreams and the hurried flight of time, and leave them only at the dawn of a waking but sadly unblest eternity.

In the right performance of all the public and private duties of the Sabbath consists the chief part of the positive sanctification of the Day; and, to the godly man, such a performance brings the chief part both of the profit and of the pleasure of this divine rest. As often as the season of spiritual harvest as well as of spiritual rest returns, all lively and earnest Christians will of course give these duties their true place and fill them with their true spirit. They will enter into them with fervency of mind; they will be as much as possible "in the Spirit on the Lord's Day;" and while it is passing they will set the whole current of their thoughts, affections and wills with all practicable steadfastness towards God and heaven. If those 'who profess and call themselves Christians' have no real heartfelt delight in these duties, if they find the performance of them a tax on their freedom and the moment of release one of freer breathing, if they are habitually spiritless and formal while engaged in them and when the routine is finished can contentedly forget the whole, they may take home the assurance that their hearts are not right with God, that they have never yet kept a Sabbath holy, but are under the guilt of as many of its desecrations as they have spent weeks of accountability.

3. WORKS OF NECESSITY AND MERCY. These,

however, are rather occupations suited to the sacred day, than duties springing from its design. They are works by which the Sabbath is not desecrated, rather than employments by which it is directly sanctified. At least this is true of the former, works of necessity, nor is it really untrue of the latter, works of Mercy. For the former the nature of the case makes allowance. The Priests we know could profane the Sabbath and be blameless: that is, without profaning the Sabbath, they could do certain things, which were done on ordinary week-days also, because they were works necessary to the due celebration of religious rites. The principle involved in this case is general; it applies to all cases in which work on the Sabbath is necessary. For the latter, works of mercy, the example of Christ affords warrant. He could restore a withered hand, heal the sick, give sight to the blind, and do other like things without invading the sacredness of His own Sabbath, because, as "Lord of the Day," He knew what was its intent and how it was to be sanctified. On these points, however, I purpose to offer but few remarks.

As to works of necessity, then, it will be, if not enough, at least to the purpose, to admonish all to beware lest a selfish and worldly heart deceive them. Let every one "set God always before

him," as the Psalmist did, and then be sure that he never fancy a work necessary when it is only profitable or pleasant. We may decline many works on the Sabbath which worldly wisdom would think necessary, and yet be gainers thereby; if omitted for God's sake He will make us, in some deep sense, the richer for the omission. We may do many under the plea of necessity, and yet be losers thereby; if done for self's sake, God will make our works a sieve to sift all profit out of them and leave us nothing but the chaff of painful toils.

But as to works of mercy, as they lie in our way and often press on our religious and benevolent sympathies, we may freely do them during those hours which are not filled with the stated, indispensable duties of public and private religion. For her proper work on the Sabbath Mercy will not have to seek far or long. Enough will lie in her way to occupy all those hours which might otherwise be spent in the sin of idleness or of secularity. If neither poor nor sick, neither the afflicted nor the oppressed call for our religious charities or our religious counsel, our sympathy or our aid, there are always immortal souls at hand, whose silent cry is sounding in our ears and calling us to instruct and save; jewels in every family to be polished for our crown of fu-

ture rejoicing; and prodigals in sin every where to be reclaimed to holiness and God. If the healing of "a withered hand on the Sabbath day," or the giving of sight to the blind, were an acceptable work of mercy in the Savior, then surely a wise and earnest effort to become instrumental in cleansing a leprous soul, or in giving light to them that walk in spiritual darkness, must, in a disciple of him "who went about doing good," be an offering of a sweet smelling savor, a sanctification specially pleasing of His weekly Rest. Whatever remnant of time, then, the faithful discharge of our public and private duties on the Sabbath may leave, we need not suffer it to lie waste, much less need we spend it in harmful engagements, while Mercy has so much work to do, and can labor with so much pleasure to herself and with such acceptableness to God.

II. We proceed, now, to some notice of what I have termed the NEGATIVE duties of the Sabbath, or things which in a due sanctification of the day are NOT TO BE DONE. These will give us a fuller idea of that Rest which enters into the very nature of the Sabbath, and which is not an inertia of either body or mind, but a sanctified control of the one and a sacred activity of the other. In specifying the things which may not be done on the Sabbath, it is necessary to observe some order.

The innumerable particulars must be reduced to some general classification; and I know of none better than that adopted by Isaiah, when, after giving his wondrously brief summary of the POSITIVE duties of the day, as a "Calling of the Sabbath a delight, the holy of the Lord honorable," he proceeds to an almost equally brief summary of its NEGATIVE duties, as "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." If we trace the "finding of our own pleasure" to its spring, we shall discover it, I apprehend, in our THOUGHTS, those inner movements of the mind without which we can have no pleasure in outward things. The prophet's summary will then be reduced to this; "Not doing thine own ways, nor indulging thine own thoughts, nor speaking thine own words;" THINE OWN, as prompted by sinful nature, in distinction from God's, as suitable to be offered to Him in service. The summary thus forbids three classes of things; deeds, thoughts and words prompted by our own sinful hearts; or, as we may differently arrange the series, thoughts, words and deeds such as we wickedly think, speak and do. Following this order then, I observe that a due sanctification of the Sabbath forbids

1. The indulgence of OUR OWN EVIL THOUGHTS. It will of course be said that this indulgence is

equally forbidden whatever be the day of the week ; and this is readily granted : yet this makes the repression of such indulgence none the less an eminent duty of the Sabbath. In the government of the THOUGHTS, as in other things, the Sabbath is God's special School-Day, set apart for the most effective lessons in the deep science of " bringing into captivity " our whole inner man, especially " every THOUGHT, to the obedience of Christ : " a captivity, which, like the whole service of God, " is perfect freedom. " Let other days practice the lesson with all possible diligence and carefulness. For such practice the every-day affairs of life furnish the best occasions. But let the Sabbath be sacredly given up to the study of the lesson under our divine Teacher, Christ, working in us by His Holy Spirit amid the divinely appointed means of grace, bringing our whole minds into concentrated action under the heavenly light of self-revealings, and under the God-given power of self-conquest, educing the result of unfeigned repentance for the past, quickening the life of new obedience for the future, " transforming us by the renewing of our minds, " and teaching us how to " prove what is that good and acceptable and perfect will of God : " thus, putting our very THOUGHTS under holy government, giving us divine light and strength, and sending us forth in " the whole

armor of God" to fight successfully the battle of self-government amid the rough businesses of the week, with light to guide us, and power to make us "more than conquerors through Him that hath loved us." The right government of our THOUGHTS is one of the deepest secrets of the new life. We cannot say in this connection all that a theme so profound suggests. It must be enough to know that every thing in setting up and maintaining such a government depends for its real permanent success on that one thing — the renewing of our minds by the Spirit and Word of God; the making of the *tree* good in its most radical principle, that its *fruit* also may be good in all its growth and ripening; the cleansing of the *fountain* in its most retired and secret spring, that the *stream* also may be pure in all its gushings and on-flowings: a work, indeed, not confined to the Sabbath, because all times are God's; yet wrought most frequently on the Sabbath, because this is God's holy time for the working.

"Remember the Sabbath day to keep it *holy*." Voluntary, or careless indulgence of our own sinful thoughts is manifestly subversive of the interests of holiness, whether we seek its attainment, or aim at its increase. How can the Sabbath be kept holy, or how can the soul be either made or preserved holy, so long as sin and the world are

courted or tolerated in the heart at the very moment when it is specially needful that they should be thrust out? The thoughts are the issues of the soul itself. If they are wrong, all else will be wrong on the Sabbath; and likely to be doubly wrong every other day. A sanctified control of the thoughts, like a sanctified government of the tongue, is one of the most difficult of all attainments in religion. This, then, is the very point at which to begin a due sanctification of the Sabbath. This, too, it is to be feared, is the very point at which a most serious failure in duty begins to prevail. How often not only in the familiar relaxations of home, but also amid the solemn worship of the sanctuary, do immortal minds suffer their thoughts to run without a bridle among the scenes and occupations of this busy life; one thinking complacently of dress and personal attractions, another of visiting and fashionable amusements, another of schemes for business and prospects of gain, and another of plans for secret iniquity or designs of open sin! This deep profanation of the Sabbath is aggravated partly by the voluntary indulgence of these unholy thoughts when they have once entered the mind, but chiefly by the building up in the heart during the week of those idols of vanity and pleasure, of gain or of guilt which strongly preoccupy and therefore

on the Sabbath violently possess the soul amid the busy stir of its thoughts and feelings. This evil must be cut up by the root or it will never die. The heart must be changed and its affections weaned from mere personal beauty and its ornaments, from harmful pleasures and amusements, and from worldly anxieties and covetousness. In no other way can we hope habitually to avoid the guilt of a life-long series of violations of one of the most important divine commands. The proper enjoyments and the allowable business of life can be attended to without the building up in the heart of those forbidden idols; while, in exchange for the pernicious vanities and pleasures of sin, religion furnishes a powerful over-balance of pure, satisfying and never-failing joys.

2. The speaking of OUR OWN IDLE WORDS. Words from the tongue are but thoughts from the heart. What Isaiah calls "Speaking our own words," words prompted by our own wicked hearts and worldly interests, must therefore be incompatible with a due sanctification of the Sabbath. If, as Christ declares, "For every idle word which a man speaks he shall give account at the day of Judgment"—whatever be the occasion on which it is spoken—certainly the account must be seriously aggravated when that occasion is found amid the sacred hours of the Sabbath. Conversa-

tion which is very suitable to other days may be quite unsuitable on the Lord's day. Much more must conversation which Christ would call "Idle" at any time, be esteemed sinful on the Sabbath; for to its own intrinsic evil is added the overt wickedness of disregarding one of God's great Commandments and frustrating more or less effectually the gracious design of the day. It becomes what the Bible calls "Robbing God;" a withholding of what He claims for Himself, and a hindering thereby of what He would otherwise lovingly and largely bestow upon us. Most of all then must actually corrupt and vitiating conversation be such a desecration of the Divine Rest as will most deeply incense the Divine Wrath. To its own inherent sin is added the overt devilishness of assailing Heaven itself by new rebellions amid holy things. It becomes—not merely "Robbing God," but—defying Him to find out and avenge the robbery.

It is obvious that to avoid all desecration of the Sabbath by our words, we must begin with the government of our thoughts. He, who by divine grace becomes the most sovereign master of his own thoughts, will by the same grace be made the most absolute lord over his own words while the hours of the Sabbath are passing. We are sinful dealers in idle or corrupting words on the Sabbath

because we are such willing slaves to vain and corrupt thoughts at all times. On this point all live in peculiar peril. The tongue is an untamable member, "an unruly evil full of deadly poison," because the thoughts are so unhallowed, so full of the mortal infection of sin. The association between thought and speech is so close and infrangible, that we never get wholly out of the all-surrounding peril. Moreover, subjects of thought are bound together by similarly close, yet sometimes marvelously occult bonds. Into the desecration of the Sabbath now in view even sober-minded persons therefore are often carelessly betrayed by these intimate yet slight associations between subjects of thought slightly serious and others merely indifferent, and again between these and others purely vain and worldly. When they begin with thinking about matters partly serious or merely indifferent, they often end with talking about things that are desecrating to holy hours. But if even the soberminded are thus easily betrayed, into what extremes of abuse will the giddy and thoughtless be sure to rush? When people begin, on the Sabbath, to think and talk about the sermon of the day, or about the deaths and accidents of the week, they are very prone to slide by association from the sermon to the preacher, and from the preacher into curious criticisms upon style,

manner and attitude, and from these into either praises or invectives, either flatteries or calumnies, heaped not only on the person with whom they began, but on others who have been brought to mind ; or again in an unguarded moment, to pass from deaths and accidents into the secular news of the week, and from this again to their ordinary pleasures and business, into schemes for amusement and calculations of gain, into debate upon politics and discourse about stocks. If even sober-minded Christians are in danger on this point, much more do the thoughtless and the worldly stand in imminent peril. They are not merely betrayed unawares, they are apt eagerly to run from remarks simply critical and curious into the more flagrant violations of the Sabbath by all that is disgusting in frivolous talk and all that is criminal in personal scandal, by all that is irritating to temper in acrimonious dispute, and all that is dissipating to seriousness in worldly discussion. With what honest earnestness should all consecrate the weekly Sabbath, as it comes and passes and departs, to the all-important study of self-government, in learning to control their thoughts by influences sought from on high, that their thoughts may govern their SPEECH by the power which has come to live in them, and that thus both thought and speech may go out from the Sabbath trained

to a divine order and moving under a heavenly law through all the business and surprises of the week.

3. The doing of OUR OWN WORLDLY WORK. For this men are prepared, as by other training, so by those secular thoughts and that secular conversation, to which we have just been attending. The due sanctification of the Sabbath demands Rest from all ordinary week-day work, works of necessity and mercy alone excepted.

By this weekly suspension of work we of course mean, as already intimated, not *INDOLENCE*. The Sabbath indeed means *REST*, but it is *HOLY REST*, not *INACTIVITY* of either body or mind. It is Rest from all worldly occupation in order to give time for holy duty, for all that can tend to a holy regard for God, and to holiness of heart in man. It is rest from this world, it is work for the world to come. It is rest from the sore burdens of a weary toiling life, it is action in the freedom of a life whose burdens are without heaviness and whose toils are without weariness.

Some appear to act on the principle that, in order to avoid a profanation of the Sabbath by thinking, saying or doing what is wrong, they had better suspend for the time all conscious activity whether bodily or intellectual. Accordingly they devote the day to idleness and sloth. Their slum-

bers are long in the morning and frequent during the day. Personal neatness and domestic order are neglected, and a dull sluggishness spreads itself through the house and the family. The house of God stands unvisited. The Bible lies unopened. Thought stagnates. And if bad feelings wake not, at least all good feelings fall asleep. All this, however, is odious, most offensive to God. It is not to sanctify but to annihilate the Sabbath. It is to convert its sacred Rest into a species of Existence in which the powers of the man rise but little above the functions of the vegetable. He only honors the Sabbath, who during its consecrated hours is "not slothful" in its proper "business," but "fervent in spirit, serving the Lord."

That the Sabbatic precept forbids all common week-day work, that by which the various classes of men earn their worldly living, whether their occupation be manual or mental, it is not necessary to spend time in proving. He who, in a Christian country, habitually carries on through the Sabbath the ordinary labors of his calling, sets himself as directly against the will of God as he, who makes and worships a graven image, or knowingly disobeys any other divine command.— And it is worthy of remark that there are various kinds of secular occupation which many think

allowable on the Sabbath because they can be attended to without any open appearance of ordinary week-day work; such as traveling on business, posting and settling accounts, making bargains, writing letters of business or ceremony, receiving and digesting such letters from others, reading books that tend to corrupt or deaden religious sensibility, and spending the time in needless attention to dress, in mere secular sports and pleasures, in providing needless and expensive luxuries for the appetite, and in giving and receiving visits of business and ceremony. All such modes, however, of disposing of the hours of the Sabbath, though by some esteemed allowable and even creditable, are yet in God's esteem and in the eye of reason as real desecrations of its rest as open regular business. On some of these modes it may be well to pause for more particular remark.

The habit of visiting or requiring subordinates to visit the Post Office on the Sabbath is as incompatible with the design of the Day as open employment in the counting room, or at the counter, in the office, or in the work-shop, on the farm or in the family. It is attention to the secular business of the week. It tends to frustrate the design of the Sabbath, the promotion of holiness in the hearts of men. It is, moreover,

part of a still vaster evil, that of sanctioning and upholding Government in that complex, far-reaching system under which it not only teaches but forces its almost innumerable army of employees to disobey a known command of the great God of nations. This is a wide subject and we cannot here do it justice; but neither may we pass it wholly without remark. It is freely admitted, then, that we cannot call upon Government to compel men to keep the Sabbath holy. At the same time, however, we claim the right to protest against its unrighteousness, when it compels men to profane the Sabbath. No Government has a right to trample on the laws of God or to compel its citizens to violate them. Yet this it does when it imperatively requires its numberless vehicles to run, its numberless offices to be opened, its countless mails to be assorted, distributed and delivered, and its myriads of servants to toil in working not only this but all the other parts of its immense national machinery on the Lord's Day. How, then, can a Christian consent to bear a part in this legalized sin against God, by either using the Post Office on the Sabbath, or accepting employment under this, or any other department, in which Government compels its vast army of workers to violate one of the statutes of God's great moral law? Ought he not

to say, when tempted by his poverty, or by his desire of gain, to take part in this vast system; "No, my Country! If, in this thing, thou hast determined to set at nought the Eternal Law, it behoves me to bear no part in the transgression. Righteousness exalteth a nation, but sin is a reproach to any people. I am a subject of a government that ruleth over all; and though I were the poorest and the humblest of thine, I must lift my voice and testify against thee in this matter. Though thou canst not compel me to be holy, yet thou shalt not constrain me to sin. In this thing I leave thee; for in this at least I will keep the commandment of my God." To my mind there is this two-fold sin in the habit now in view; it is a secular attention to ordinary business; and it is a participation in the guilt which a nation contracts when it presumes to issue and enforce requisitions at war with the commands of God.

Again; the custom of providing on the Sabbath sumptuous entertainments for family or friends is deeply incompatible with a due sanctification of the day. In the first place, it converts a season of holy rest into a season of mirth and feasting. In the next, it compels those who indulge in it to forsake public worship, or to dishonor it after a luxurious feast with the dull and heavy formalities of the listless, the drowsy and the inanimate.

And in the next, it obliges one part of the household to remain at home and provide or prepare delicacies for the dying bodies of the other to the neglect of that substantial spiritual nutriment necessary to the well-being of their own undying souls. And who, it is asked before God, who has a right to exact this at the hand of any fellow-mortal? Is Heaven a dream, and Eternity a blank, and the soul a vapor, and salvation a vain conceit, that one man may thus induce or force his fellow-man to occupy, in providing for a dainty appetite, the very portion of time which God has set apart and consecrated to the work of seeking and securing his soul's everlasting welfare? Where, amid all this crowded scene and succession of days and weeks and years, shall the soul of the tasked domestic find one little, unoccupied corner of time into which it may occasionally retire, transact its concerns with God, and adjust itself for its eternal state? In view of these things, how can any family in a Christian land, especially how can any professedly religious family, make its domestic arrangements for the Sabbath so as to include the cares, the convivialities and the time-consuming drudgeries of which we have now spoken, and yet remain guiltless of a desecration of this great Day of the Lord?

Once more, the practice of devoting a large

part of the Sabbath to that kind of amusement which is not necessary to health, either of body or mind, such as riding and walking for mere pleasure, and the giving and receiving of visits of ceremony or otherwise, is from the Christian's point of view incompatible with a due Sanctification of the Day. We are not indeed of the number of those who regard exercise in God's open air, when really necessary to health bodily or mental, as a desecration of His own holy time. Such exercise may be as good as a Sermon, and bring the mind into fellowship with God as closely as worship. Nor do we think that when the sermon and the worship for the day are ended the Sabbath should make every one an Anchoret for the rest of the time, and teach him to regard social life as a thing to be shunned. Such life may be as holy as the Communion of Saints, and have in it the beginnings of heaven itself. The danger here is—that what are thus the safe and salutary privileges of those who always use them for good may be easily and are actually turned into the sinner's plea for all the more reputable sorts of Sabbath dissipation. These things are one of the near and wide-open gates between the hallowed and the unhallowed, between the sacred and the profane, and through it a vast amount of sheer dissipation finds its way into the divine Enclosure and makes

the Church so much like an irreligious World. With this kind of dissipation, the streets of our cities, the thoroughfares which stretch into their vicinity, and the houses of their citizens are lamentably familiar, and under its influence religion languishes and the spirit of the Sabbath sighs, while to myriads the means of holiness are rendered null and void. These dissipations, like well-trained dogs of the chase, start up innumerable beves of vain and foolish thoughts, and these thoughts take instant wing in equally vain and foolish conversation. Themes of pleasure and fashion and the affairs of families and neighborhoods, perhaps more doubtful topics of thought and sentiment, are sought out with eagerness, and discussed with zest, perhaps with acrimony, to pass what would otherwise be a vacant, heavy hour. The leisure of the Sabbath ought to be spent, and by sane healthful minds, will be spent, in profitable thought, in self-discipline, in giving salutary instruction to children and dependants, in pondering the messages of Eternal life, and in endeavoring thoroughly to imbibe their power, and thus to form and fix both the heart and the life in habits of holy feeling and conduct. But how different is the mode of spending this leisure now under consideration. A more effectual way to obliterate from the mind every good and ten-

der and serious impression which may have been made during the hours of public worship, a more unfailling device for shutting all the grand and glorious themes of Eternity from the thoughts as soon as the doors of the Church are closed upon their retiring throngs, could not well be devised. They who go from the Church into these enticing ways of passing their hours of Sabbath leisure, say by their actions; "Away from our minds, ye thoughts of God and Christ; we are afraid of becoming religious; we will not be separated from a gay and godless world; we are not ready to be fitted for a blessed and holy heaven."

And now, if any think that the duties of the Sabbath, positive and negative, as they have just been enumerated, require too much, and that a day, thus spent, must be spiritless and irksome, I have to say but this; their thoughts are those of inexperience. Try such a hallowing of the Day; try it as a Christian; or even as one who thinks it not unworthy of his thoughts and wishes to become a Christian; and you will find the Sabbath not a weariness but a delight, peculiarly favorable to true cheerfulness and the best enjoyment. Your language concerning it would be like that of the Psalmist; "I was glad when they said unto me, Let us go up unto the house of the Lord. How amiable are thy tabernacles O Lord of hosts!

My soul longeth, yea even fainteth for the courts of the Lord ; my heart and my flesh crieth out for the living God. O God, thou art my God ; early will I seek thee. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is ; to see thy power and thy glory so as I have seen thee in the Sanctuary." And if, while thus honoring the Lord by thus hallowing His Sabbath, He should meet you in a large fulfilment of His promise, if He should break the bands of those sins which so easily beset you, and prepare you for an Everlasting Rest in His Heavenly Sanctuary, you would not then think the duties now enjoined either too serious or too numerous. Then the young and the gay, the man of business and of the world, and the slave of sensuality and of sin, regenerated and made holy, would rejoice before the Lord with solemn mirth forever, over the happy choice which secured to them full and perpetual glory above at whatever sacrifice of sin and self and vanity below.

Before dismissing this topic, however, the duties of the Sabbath, I must give emphatic and renewed utterance to one thought of no slight importance in this connection. I have been pleading for a due sanctification of the Sabbath ; and I cannot pass from the subject without pleading, in however few words, for that spirit also of freedom

and joy, which belongs so eminently to the Day as the Sabbath of Christ and the Resurrection. Though not a day for carnal feastings, it is yet, and from the beginning has been considered as a feast, and not a fast; a feast, indeed, upon spiritually good things, yet a feast none the less; such a feast as that to which Isaiah invites, when he calls; "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; Come ye, buy and eat, yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." To such a feast as this are men invited by the spirit-voice of every still Sabbath morn. It is no austere fast to which they are called. Rigor, gloom, the bearing of burdens befits not the genius of the Day in its Christian associations. Nay, even when writers speak of the Sabbath as Jewish, and therefore unfit for Christians, they either designedly or blindly confound the original, divine requirements for the day with the human austerities and burdensome requirements of those later traditions which, after the Babylonish captivity, sprang up out of the superstitions engendered by slavish fear under that terrible chastisement of the national

sin of Sabbath desecration. On the one hand, I see no affinity between those austerities and the divine requirements for the day as it existed before the Christian era. Christ Himself saw no such affinity; and therefore, both in His practice and by His words, He set those burdensome traditions of His countrymen after the flesh at naught. Much less do I see any affinity between the duties of the Sabbath under Christ and those rigid customs which the stern piety of the persecuted Scotch and of their suffering fellow-Christians, the Puritans of Old and New England, associated with the day. On the other hand, least of all can I discover any affinity between the spirit of the Sabbath as renewedly hallowed to the memory of Christ and His Resurrection, and those feasting, hunting, convivial levities sanctioned by King James's Book of Sports for the Lord's Day, and imitated with sundry modern variations by those who have caught and perpetuated the temper of his second successor's gay and licentious Court. The Sabbath, as explained and reconsecrated by Christ, is full of the devout inspirations and heavenly breathings of that "Spirit of the Lord," which came down at the Pentecost, and which, wherever it is felt, giveth "liberty;" and it is equally full of the light and glory of the Resurrection, which ensured for us that priceless

gift, and which, wherever it is remembered, bringeth the sweet joyousness of those sons of God who are by faith children of the resurrection also. As I am led to receive it, the Sabbath is now especially, as indeed it always was, incompatible with the bearing of even intellectual burdens; a thought vastly important in its bearing on the treatment of children in a Christian land, and on a Christian Sabbath. Any mode of spending the day, which by excessive study and absorption of time in mental effort, fills the Sabbath with real drudgery and weariness of mind, and makes children long to be through with its slow-gliding hours, and still more to long for the time when final freedom from parental control shall give them liberty to break away from hated restraints into the boisterous pleasures, perhaps into the immoral license, of their own free life, is, however piously intended, really subversive of the benevolent design of the divine Author of Christianity, and effectually preventive of the best results, which He contemplates in the religious training of His little ones. His Day should be emphatically a day of delights; pure, calm, spiritual indeed, yet social, restful and refreshing to those whose every-day school-tasks are so often the weariness of toiling minds; and to all classes the duties of the Sabbath should be free, voluntary, drawing by their own sweet at-

tractions, and discharged, as God in answer to prayer shall give a heart to discharge them, by earnest heaven seeking children of the Kingdom. Such Sabbaths and such Sabbath-keepers could never justly repel even a thoughtless and selfish world. Nay, if all Sabbaths and all Sabbath-keepers were such, that world would feel shining down upon it a quiet power, like that of God's sun, to lighten and warm and make divinely fruitful those fields of life which ordinarily lie so barren, or are so overrun with the noxious growths of sin. The few, or if it should still be the many, who ultimately resisted the saving work of such a power, would yet realize all those benignant temporal ameliorations which a live Christianity sheds on man's earthly lot, and have cause to rejoice that this world at least has been relieved of a vast amount of its curse, and made so almost divinely better for the Christ-God, who has come to live in it.

CHAPTER VI.

THE BENEFITS OF THE SABBATH.

IN preceding Chapters, I have attempted to give a general notion of the character and duties of the Sabbath. In doing this, a foundation has been laid on which one may stand while urging the reasons for a due sanctification of the Day. In the present chapter, therefore, the principal BENEFITS of a duly sanctified Sabbath shall be exhibited as one of the reasons why it should be kept holy.

At the outset, however, of my remarks on this topic I am met by two depreciatory views of these benefits; views taken by apparently very different classes of minds, yet needing equally to be set aside before we can do full justice in our estimate of the Value of this Scriptural Institute, The Divine Rest of all Dispensations.

1. In the first place, then, it is urged by some that, whatever may be the benefits of the Sabbath to the few who really keep it holy, they are more than counterbalanced by its evils to the

many who desecrate it; that these multitudes, being hindered by the laws of their country and the power of the Church from pursuing on that day their honest and needful callings, are left to the arts of watchful enticers and to the promptings of their own tastes, and actually spend the day, as often as it occurs, either in the riotings and debaucheries of secret vice, or in the gaieties and excesses of open pleasure.

Whatever of truth there is in this view — and there is undoubtedly much, at least in the facts alleged if not in the inference drawn — we may freely admit it, and yet firmly hold our ground as advocates for the benefits of a duly sanctified Sabbath. Even as actually abused, the Institution has been an immense blessing to mankind. What, then, would it be if duly sanctified by all on whom its obligations rest? The picture of the evils of Sabbath-desecration can hardly be too highly colored. Let a seriously observing Christian with his eyes open go round from country to country, where the light of Christianity shines, and search among the hidden haunts of low dissipation, as they open their doors on the Sabbath to the idle throngs who frequent them, or among the open scenes of fashionable pleasure as they throw out their weekly enticements to the millions who seek them, and he will doubtless see enough

to make him wonder at the patience of God and at the perversity of man. But, what then? Shall the Sabbath be abolished because the wicked will abuse it? Shall government be overthrown because its legislations sometimes enact wrong? Shall the Church be destroyed because it has often become corrupt? Shall the Gospel be withdrawn because the world will "turn the grace of our God into lasciviousness? Shall God go out of His creation because some of His creatures will flout Him and "do despite unto His Spirit?" As well might we plead for one or all of these things as for the setting aside of His deeply abused Sabbath. The truth is, God will not go out of His world, nor withdraw His Gospel, nor pull down His Church, nor take human governments off from the earth, nor let His Sabbath pass into oblivion, because a sinful race will pervert one or all of His benefits, and thus intensify the foul plague of their own moral death even amid the gifts of His pure and healthful ordinances. He will force these things upon men and hold them to their accountability, until they learn how to prize and how to use all His gracious provisions for their temporal and their eternal good. Governments may cease to legislate unwisely for the Sabbath, and the Church may learn better than to sanction the turning of her holy

day into a season for sports ; but God will never cease to utter His perfect law, "Remember the Sabbath day to keep it holy ;" nor will He ever learn better than to exact all the duties by which that holy-keeping may be best secured.

2. But, in the second place, it is argued by some, who seem to be serious Christians, nay, advocates of the higher type of Christianity, that though the Sabbath may have been useful during a rudimentary Economy, while a special people were "under tutors and governors" and the taskmaster of a ceremonial law, yet, now that the full age of the Church, the ripeness of spiritual liberty, has come, it behooves us to go free of such needless tutorship, such superannuated taskmasters, and not run into bondage again to those "beggarly elements," under which the infancy of the Church was trained ; that though, even now, weak and untaught Christians may perhaps get some help from the Sabbath, as a sort of occasional school-day, yet those of firmer growth and fuller knowledge have really outlived such need and can do better without such help ; that, to truly spiritual minds, the Sabbath is a clog, a shackle ; that such can find a Sabbath every day and make all things holy unto God ; and that when all come to reach their full spiritual development, they will have left all set days far be-

hind, as tending to tie life into a series of knots and spasms, with all between the spasmodic knottings untwisted, slack and nerveless; instead of keeping life always evenly twisted, smooth and strong for any stress to which it may be exposed.—This is the notion, so much insisted on by certain writers, that, the better the Christian, the less need he has of a Sabbath; and that, when all are Christians, they will not need to tie time up in this long, tedious succession of weekly knots, but may spin it all out, smooth and straight, in one even thread of silken spirituality!

Now all this sounds like something very different from the plea just disposed of; and, such is the educational force of grave and long-acting circumstances, that I have no doubt some really eminent Christians have persuaded themselves that there is truth in the plea as thus shaped, especially some of those godly men who still lived while “The Book of Sports” was unhallowing almost the whole English mind, and while the Sunday licentiousness patronized by the pleasure-loving Charles II. and his court was unsanctifying so large a portion of the English heart: and even some of those excellent men whose minds and modes of religious thought have been trained through life to the specious theory that the Sab-

bath was an exclusively JEWISH institution and that its traditional rigors were an inseparable part and grew out of the very notion of the weekly rest enjoined on that peculiar people, may have felt some weight in this plea, and imagined that there is a real incompatibility between the Sabbathic institute and the spiritual freedom, the cheering grace, which belongs to the very genius of Christianity. And yet, I cannot but think that, somewhere in or under this second shape of the plea, lurks the real spirit of the first; that they who would most insist on the second, or try to make most of it, are the very ones who would most loudly urge the first, and seek by it to discredit the claims of a weekly Sabbath; that after all it is not so much zeal for a specially high development of Christianity as it is a wish to get wholly rid of the serious yet loving restraints of a rightly sanctified Sabbath, that would most eagerly repeat the cry; "O what need of a Sabbath now? Leave it as one among the venerable types of the great "Sabbatism" in heaven; make your whole life, and seek to make the whole Christian age, a sweet foretaste of that Eternal rest; have the full mind of Christ; and then, like Him, you can work on the Sabbath as holily as on any other day, and play on the Sabbath as innocently as any of His little babes."

The real insincerity of the plea in this shape is plain enough: and the groundlessness of the argument couched in it, when sincerely urged, is equally plain. Good Christians are not yet in heaven, and the best of them have not yet the full mind of Christ; while, along side of Christians of all grades, lie multitudes as far from heaven as they can well get and needing all the power of Christ, in His Word, His Church and His Sabbath, added to His strong working by all other means and at all other times, to reach and save and bring them into some, though it be dim and distant vision of the Eternal Rest. The argument now before us is one grand mistake. The world, the Church, the individual Christian can never, in this life, do well without a Sabbath. So long as they live in the flesh, the highest, most heavenly minds cannot get beyond the need of it. It is fitted to man in all ages. It is needful to Christians of all growths. Flesh and sense, sin and the world, work and toil, 'till Christ comes again for Judgment, will ever have power enough to harass and to weary, to agitate and to soil, the spirit that lives or seeks to live nearest to Christ, and to make him prize, as one of God's choice gifts, the oft and stately recurring day, with all its calm and holy separateness, that he may sit down just as often as it comes and let Christ "wash his feet,"

and so keep him as near as possible to that state in which it may be said of him, "He is clean every whit." But, if even such choice ones need and will always highly prize the weekly Sabbath, it calls for no words to demonstrate that the great mass of Christians, and, a fortiori, the great world out of which all coming Christians are to be gathered, can no more dispense with a true Sabbath now than they can dispense with their hope of salvation hereafter and their growth in grace through life. The Sabbath is part of that divinely just conception, in which God regards and treats His creatures as made up of body and soul, of flesh and spirit, and as doomed through the world's age to sweat of brow and toil of thought, the dustiness and the weariness of pilgrimage, as the unavoidable temporal penalty of transgression, the *ineluctabile fatum* of every one who sojourns in this Wilderness of sin and care, of toil and sorrow. To this compound nature and its necessities He has adapted all His divine Institutes; and it would be as unwise and fatal to get rid of that part of His provisions which contemplates us as flesh and blood, as it would be to give up that which regards us as soul and spirit. When the body comes to sleep in the grave, or to be made glorious like unto Christ's at the Resurrection, then and not before we may safely ask

God to treat us as pure spirits, or as glorified both in body and in soul. The world needs a Sabbath, and thank God the Church has a Sabbath; and we may now proceed to study the reasons for its due sanctification as found in the BENEFITS of the Institution.

In the Old Testament, we have the record, that God, at the beginning, "blessed the Seventh day and sanctified it," or made it a blessing to man, and holy to Himself; and in the New Testament, as if with intended reference to that prime record, we have the word of Christ that "the Sabbath was made for man," for his general and permanent benefit. The Institution, much as the wicked and the misjudging have abused it, has not wholly failed of its intended effect. Made for man, its benefits have been great, and greatest when it has been most widely and most reverently hallowed.

1. The first, which I shall name, would perhaps, by some, be considered as its lowest; I mean, the benefit which flows from the Sabbath both to men and to beasts of burden, as a simple Rest from ordinary labor.

And yet I know not that this is the lowest of its benefits. It was not without the most weighty reason that the Sabbatic precept was made to extend the privilege of a seventh day of Rest to "men-servants and maid-servants, to cattle and to

strangers in the land." This rest is necessary both to the body and to the mind. Experience, growing out of enlightened and wide observation, has shown, not only that weary nature needs repose, beyond what is ordinarily obtained from sleep, but that the frequency with which it is needed, the proportion of time which it demands, is, one day in every seven. It is worthy of grave thought, that this weekly suspension of all ordinary secular occupations, as required by the Sabbatic precept, is precisely that which the needs of the human constitution and of animal life in general when compelled to labor, require in order to their best health and efficiency. As far as any such arrangement can prevent the finally inevitable wearing out of the animal frame, this arrangement does it; it arrests, what the daily repose of sleep is found inadequate to do, the inroads of exhaustion on the strength and spirits; and, by the invigorating refreshment which it brings, adds a new impulse to cheerful, hopeful industry; while, in its turn, this cheerful, hopeful industry is a great promoter of health and long life—those most valued blessings in the mingled cup of merely temporal enjoyment. Taking in the compass of ordinary life, both men and beasts of burden can perform more labor and to better effect when the stated rest of the Sabbath is enjoyed, than they

can when it is withheld. This point, I repeat, has been settled by Experience as the result of wide and enlightened observation. For the assertion, I could, if necessary, quote authorities by the hour; authorities of the most pertinent character, collected by the efforts of government and of societies to solve this very problem,—how to make the laboring animal, man or beast, last longest and do the most and the best work?—But quotation would be needless, except in an extended treatise on the subject. No intelligent opponent of the Institution would think of calling for the proof.—The truth is patent. It is, also, important; for the laboring animal, man and beast, needs the protection of divine as well as human law to shield it from abuse. The avarice and rapacity of human nature often incline men, and even parents, to tyrannize over their dependents, children and beasts of burden, by compelling them to drudge incessantly in their service. From such the Sabbath, duly observed, statedly wrests the rod of oppression and “bids the oppressed go free,” and for one seventh of their lives enjoy the blessings of repose vouchsafed them by a more merciful Master and a more loving parent.

The beneficence of the Sabbatic precept, however, is not restricted to what we commonly understand by the phrase, laboring classes. Those

who fill the various learned professions and all others who live under the wear of intense mental toil are similarly, if not equally, benefited by the operation of this divine law. Even the imagination and all the lighter play of thought need their relaxations and are braced and blessed by enjoying what God has here furnished. The mind, we know, cannot always be on the stretch, without injury. If it would shoot its arrows straight and far, it must have its times for unbending. There is, indeed, this difference between the mind and the body, that, while the latter needs stated literal repose, the former is satisfied with a mere change of its activities. Change, especially if it be from the severe to the gentle, is as restful to the mind as sleep is to the body. And herein the Divine wisdom of the Sabbatic law is again manifest; inasmuch as the Rest which it enjoins is not indolence even to the body, still less to the mind, but a weekly laying aside of all secular occupation in order to give time and impulse to diviner activities; a weekly change from the wearing, exhausting toils of Earth to the refreshing, invigorating exercises of heaven, intended to give the heavenly final victory, and make it capable at last of ceaseless and unwearying action. In short, whatever view we take of the precept, to whatever temporal interest we consider it applied, in its character as a

Divine Study of the comfort, health, long life and best efficiency of His creatures, we find that God has been careful of our good as well as of His own glory, by "blessing" the Sabbath to man as well as "sanctifying" it to Himself. I venture to say that, when this point is examined in the full light which has been shed upon it, it will be seen, to the satisfaction of all who look, that agriculture, manufactures, Commerce and all other industries, Literature, Art, Science and all other aids and ornaments to man, are, taking things in the long run, in a more healthful and prosperous condition in countries where the Sabbatic rest is generally enjoyed, than in countries where it is wholly unknown, or seriously invaded.

2. A second benefit, for which we are indebted to a duly sanctified Sabbath, is found in its influence as a cultivator of the kind feelings and gentle manners of social life.

To those who are constantly engaged in the intercourse of Society, this remark may not appear weighty; and yet, taking into account the most numerous, and, in some respects, the most important part of the population of every country, its agriculturists, its mechanics, and its common laborers, the remark is entitled to grave consideration. The kind feelings and gentle manners of social life are, in this hard, rough world of ours, of great and

unquestionable value. They are not native to the race ; they are the fruits of cultivation amid the intercourse of Society. But, the hard working agriculturist, mechanic and common operative lead to a considerable extent a sort of separate, secluded life ; or, if brought into intercourse, it is often rude and coarse, or under those embarrassments of ignorance and awkwardness which make the cultivating power of their intercourse feeble and with but scanty fruits. Hence, any institution which brings them together with sufficient frequency and under favorable circumstances, and that tends to strengthen the cultivating power of their intercourse, must be considered a valuable benefit, as helping them towards their share in the blessings of civilization. Such an Institution is a rightly observed Sabbath. It is eminently social, and its social influence is eminently salutary. It brings people together weekly, under gentle and kindly restraint, and into harmonious and pleasing contact ; and, being frequent, it silently wears away much of the hardness and rudeness of laboring life and cultivates into increasing beauty many of the civilities and decorums of society. This, I apprehend, is not mere theory. Both communities and individuals among the laboring classes may be distinguished by either an attractive presence or a repulsive absence of the gentle and pleasing ameni-

ties of life as the effect on their habits of either a respectful observance or a contemptuous neglect of a weekly social Sabbath.

And then, this effect of mere weekly association under peculiarly salutary restraints is increased by other and more powerful causes. In the services of the Sabbath the affections are often brought under the tender charities, the subduing, meliorating power, of a religion which breathes into the heart of man the gentle Spirit of heaven. In the sweet sympathies of Social Worship common sorrows for sin are expressed and common praises for mercy are sent up, mingling with those fervent strains of worship, of lowly or exultant devotion, which "enter into the ears of the Lord of Sabbath," the compassionate and loving as well as just and righteous Father of mankind. In all this it is impossible for men to be stately associated, and yet remain in all respects unbenefited. Even in those cases, in which personal religion, as a right temper of heart towards God and man, and as a right posture of the penitent believer at the foot of the Cross, fails to be realized, the rugged feelings of nature must, on the whole, and to an extent measured by the degree in which the Sabbath is duly honored, yield to its softening and humanizing power. Hence those communities, in which the day is most duly sanctified, are ever

more kind and gentle members of the great human family than those, in which it is unknown or habitually profaned.

Of this influence, moreover, there is another characteristic, which deserves consideration. Wealth and the distinctions of rank lift men above the natural level of life: poverty and its contrasts to rank sink them below it. The former too often beget a proud and overbearing spirit: the latter sometimes produce an abject or despairing temper. Hence the elevated need that peculiarly Christian grace, humility; while the literally humble need a gracious lifting up of the inner man as an aid to the proper lifting up of the outer. This effect can, indeed, be fully realized by nothing less than the power of a pure Christianity, operating through all its instrumentalities: yet, to this effect a duly sanctified Sabbath contributes an important share. It stately and frequently brings the rich and the poor, the learned and the ignorant, the Prince and the peasant upon one common level before that "High and lofty One" in whose presence earthly distinctions are annihilated, and before whom all are addressed in the one character of sinners, with the same voice of warning, and in the same language of instruction. Here, indeed, "The lofty looks of man are humbled, and the haughtiness of men is bowed down;" and here "they of low

degree are exalted," because "The Lord is the Maker of them all." The great learn a meekness which becomes their highest ornament, and the lowly, a self-respect which proves their best support. From this one level, where they all meet, the differing ranks of men carry away a community of feeling which disposes them to engage in the mutual offices of life with more of kindness and consideration on the one part, and with more of alacrity and hopefulness on the other; and thus, while the Sabbath leaves undiminished all the benefits which spring from necessary distinctions in Society, it tends to counteract and remove some at least of the evils of those which are adventitious and needless.

The benefits of the Sabbath now enumerated are, as in the former case, varied and great; and they show with what minuteness the Wisdom of God has adapted the Institution to the good of all men at all times.

3. A third benefit, derived from a duly Sanctified Sabbath is seen in its favorable influence on intellectual character.

I refer not, now, to the benefit which the mind receives from the Institution as a stated REST from week-day toil, the soothing and recruiting of the excited and often exhausted nerves of the brain. This, indeed, is important; but it has

already been adverted to and illustrated. I refer to an influence of the Sabbath of a more direct kind. Knowledge, whatever its character, unless it be the knowledge of evil, is a powerful and wholesome stimulant to the mind both in its acquisition and in its use. It invigorates, expands and refines all the mental faculties. A due observance, then, of the Sabbath insures no inconsiderable variety and no small amount of knowledge to the common mind. One seventh part of the ordinary age of man, with its waking hours properly spent under the public and private teachings of the Sabbath, would, even were other opportunities for education lacking, raise a community to something like respectability in intellectual attainment. Moreover, to us, as moral and accountable creatures, the knowledge thus acquired is of the most salutary kind. It brings us into acquaintance with the being and attributes of God, with His Providence and works, with His Church and Worship; and it insures to us a knowledge of the origin and destiny of man, of his duty and danger, of his privilege and responsibility; besides giving us some idea of the history and antiquities of more than two thirds of the past Existence of our race, including most of what is certainly known of the early fortunes and

national career of the most interesting race of men that has ever appeared.

Such being the nature and variety of the knowledge, acquired on the Sabbath,—not very effectually mastered, it is true, where the Church has for ages fallen under the curse of stupid formalism and dull routine, yet largely realized where she is blessed with her proper life and light,—the influence of the Institution on the intellectual condition of the people cannot be doubtful. Every seventh day the mind of the regular Sabbath-keeper is occupied in receiving or digesting what, to the great and comparatively uneducated mass of men, must be considered very valuable knowledge, and in following out important and often interesting trains of thought; an exercise always salutary and perfective of his mental powers. Nor does the effect stop here. The subjects discussed on the Sabbath are calculated to seize and sustain attention and to incite during the week to further processes of thought, perhaps to voluntary research; supporting thus, not a harassing and fatiguing, but a pleasing and healthful action of the mind during a still greater portion of life. And beyond even this, there is a favorable effect on public taste and sentiment from many of the discourses delivered on the Sabbath when considered as merely literary productions; an influence of no

inconsiderable importance when exerted on those classes of people which do not otherwise fall under the correcting and improving power of higher mental culture.

From circumstances like these we see, in part, why it is that, in those countries where the Sabbath is duly observed, the common classes maintain a decided intellectual superiority over the same classes in countries where it is habitually neglected or desecrated; why it is that individuals in the former exhibit so much stronger traces of thought, and reflection, and so much less repulsive proofs of vitiated tastes and neglected minds than individuals in the latter. The valuable teachings of the Sabbath tend to elevate mankind, through useful knowledge and wholesome thought, towards the dignity and the delight of the high and refined enjoyments of taste and intellect.

4. A fourth, and more important benefit, which the world owes to a due sanctification of the Sabbath, and which is realized just in proportion as that Sanctification becomes general, is found in its tendency to form and sustain in the public mind an enlightened moral conscience, and a purified moral principle, which are of incalculable value to all the good interests of Society and government.

It is an undeniable truth, that, if public moral conscience and principle become depraved, all social institutions are, at the same time, unsettled and left to totter and finally to fall amid the whirlwinds of passion and before the floods of crime. On the contrary, if public moral conscience and principle are kept pure and strong, that noble fabric of neighborhood, Society and government, in which peace, virtue and good order have their habitation, is placed at once on its only sure foundation. These things being incontestible, it needs no argument to prove, common experience is witness to the truth, that a race, composed of such depraved beings as man, has a strong tendency to a depraved state of the public moral conscience and principle; and that frequent and powerful efforts and combinations of influence are necessary to counteract that tendency, and to throw a continually quickened and renewed moral life into the conscientious feelings and virtuous principles of men, and to maintain that life, sensitive and undecaying amid all the deadening and corrupting influences of self and of sin.

In view of this need, a duly sanctified Sabbath presents manifest claims to favorable consideration. The sacred character with which it stands invested, and the sacred feelings with which in a well ordered community it is regarded, give it a

powerful check on the public conscience and a salutary influence over public principle. Wherever it is truly and permanently revered, it erects around society a secret yet strong defense which restrains within the limits of order and morality multitudes who might otherwise be tempted to transcend them, and through which few habitually break but the openly and shamelessly licentious. The public mind recognizes, through the Sabbath, the presence of that which is above man, — not prisons and penitentiaries and the sword of human law, things to be feared and dreaded, but — something divine, witnessing for the right and admonishing of the true, and tending thus to keep the eye of the common conscience open and the heart of common principle upright. And what is this something divine among men yet above man? I answer, it is God manifest in His own reserved and consecrated Day. There is a God in heaven, where all His angels do Him reverence; and there is a God in Space, where all His worlds roll Him homage: but men shut their eyes, or look down upon the ground, and so do not see Him either in heaven above or in Space around. They need something as low down as themselves, while yet it is higher than heaven and outreaches space; and so God comes down to earth and makes His Sabbath. He

takes out of the body of Time one seventh part and keeps it for Himself. A true Sabbath is God manifest in Time. It is "God's acre" in Time's vast field. It is God's anointed Day, laying its hand on the head of all other days, consecrating them to honesty, and giving them, with office, energy for work. When the Sabbath, as thus characterized, is known and recognized, men cannot shut their eyes to it, nor put it out of sight by looking down upon the ground. It is below, as well as above and around them. God's people are walking by their side; and His Sabbath-bells give note that He is coming to meet them; and it is all divine and not human. So long as this is seen and felt, all other things in religion maintain their reality and look not like shadows; they have God in them and not mere forms; and the Church is alive and not dead; and men learn to know that "Verily there is a reward for the righteous; verily He is a God that judgeth in the earth." If, indeed, men grow bold or carnal enough to unconsecrate the Sabbath, to deny this its true character, and just in proportion as they approach this bold or carnal unconsecration, both the Sabbath and all other things, sacred in name, grow secular in power, and turn towards form, and begin to stiffen into routine, and to clothe themselves in unreality; till, at length, the world learns to de-

spise in secret what it applauds openly, or consents to pay liberally for that which gets them along smoothly in their dream of successfully "serving God and Mammon." To the truth of this view the history of the Sabbath is a long lived testimony. When, for any considerable time, men have succeeded in putting God out of His Sabbath and in degrading the day to the rank of a merely ecclesiastical or civil ordinance, they have not failed of unspiritualizing every thing else, so far at least as to give to the public conscience and to public principle a laxness sufficiently accommodating to satisfy the world's easy morality. On the contrary, when they have seen and felt God in His Sabbath, they have seen and felt Him in all His other Institutes, and life has come with power into the public conscience and given strength to public principle, and made a comparatively safe home among men for general virtue and good order.

And it is easy to see why this should be so. The Sabbath stands not alone. All other religious Institutes cluster around it. It calls them weekly all together; and when God and life are seen and felt in them all, their power is, indeed, unto salvation for this world's best interests, as well as for the souls of a multitude too great for numbering. The Exercises gathered into the

Sabbath and vitalized by Him who is honored in it strengthen mightily all the public safeguards of virtue and sound morals. The assemblies convoked for public Worship breathe a consecrated atmosphere. Their minds are surrounded with all that is quickening in the presence of real devotion. They are addressed on subjects of most moving interest. The Word of God speaks out, and bids His creatures listen. "The Lord Himself is in His holy Temple," and calls "all the earth to keep silence before Him." To give the public conscience a quick, discerning eye, and to pour upon it the only steady and unerring light, that of Divine truth, the fixed, eternal distinctions between moral right and wrong are clearly and strongly defined, not only in the case of those which are broad and palpable, but also in the case of many which are minute and delicate, so that men if they will may walk safely through even those scenes of action where the separating grounds between right and wrong are most narrow. And then, to give public principle enduring strength and stability, the best interests of morals are shown to base themselves on the foundations of the new life and to rest ultimately on the moveless throne of God. Duty is urged by all that is tender and affecting, as well as by all that is powerful and commanding; and obedi-

ence is claimed not merely on the ground that it is profitable but on the ground that it is right in the sight of Him that searcheth the heart.

A circumstance, which shows this influence of a duly sanctified Sabbath over the public moral conscience and principle to be peculiarly valuable, is found in the frequency, the regularity and the accessibility with which its instructions recur. Men are not now, as the old heathen were, obliged to travel footsore into foreign lands to visit distant schools of Philosophy, in order to discover, through some dubious light, whereabouts lie the boundaries between right and wrong; nor are they compelled to devote any separate and considerable portion of their lives to the study of a theory of morals, which, after all, they would seldom if ever be called to practice. The instructions which they need are brought to them, almost carried round to their very doors, imbodyed in the clearest light, based on the highest authority and enforced by the most moving sanctions. They fall in with those very seasons, which nature itself requires for refreshment and which Experience proves favorable to interest. They call for less trouble and involve less expense than many of the most useless pleasures of the world; and above all, they recur with a frequency and regularity, a freshness and life, which prevent the

mind from losing its salutary impressions, and the conscience from falling into sear stupidity, and which cherish and maintain and circulate through the public body a vitality, and tenderness, and permanency of moral sentiment and principle favorable to its best health and vigor.

How different are all these results of a duly sanctified Sabbath from those which obtrude themselves on our notice in lands where the Institution has become secularized and made to wrap up nothing but some of the world's poor substitutes and some of the Church's almost poorer imitations! Travel through countries, or even through great cities, where the Sabbath has come to be regarded as little more than one of the world's holidays, a day, indeed, on which some gaudy religious shows are still kept up in the morning, but in which, on the whole, there is nothing more of a realized, or felt Divine presence than there is in a day for military parade, or a day for a fete-champetre, or a day for common buying and selling; and what do you find? Just this: whatever of protest there may be in the private hearts of God's hidden Saints, and though these may even be numerous enough to salt a bigger city than Sodom and keep it from utterly spoiling, yet, public moral conscience and principle can tolerate on the Sabbath open Theatres,

and open Gambling-houses, and open Drinking-hells, all licensed at enormous profits to government, and all surrounded by their moral congeners for the entertainment of the gay, and for the gratification of the vicious, and for the gradual working up in secret of those restless, unbridled, and inflammable elements in the social atmosphere, which, on any exciting occasion, may force a public explosion and make the great Edifice of society tremble on its base, if not totter to its fall.

It is unnecessary here to agitate the question, whether a false conception of the Sabbath be the cause of that weakened and corrupt moral conscience and principle in the public mind, to which we have adverted; or whether it is this weakened and corrupt state of the public moral conscience and principle which leads to a false conception of the Sabbath? It is enough that the two always go together. They are doubtless reciprocally cause and effect; that is: they act and react upon each other; but of one thing we are sure: these signs of a weakened and corrupt moral conscience and principle are never exhibited so long as the public mind recognizes and maintains the true conception of the Sabbath as God's divine Rest.

5. A fifth benefit, which must be ascribed to a due sanctification of the Sabbath, is seen in the

truth, that such sanctification is a chief means in the conversion of men and in the cultivation of that "holiness without which no man shall see the Lord."

Here the benefits of the Sabbath rise at once into vast magnitude. Hitherto, in passing up the gradually ascending scale of these benefits, we have been like travelers gradually approaching the higher parts of a tall mountain, whose ascent across flowery fields and through beautiful forests, though constant is yet gentle. Here, however, we reach a point at which the acclivity becomes more abrupt, and, like those travelers, we see the mountain swelling more steeply and more toweringly towards heaven.

A due Sanctification of the Sabbath is a chief means of men's conversion and growth in holiness — not because there are no other means to these ends, nor because those other means never operate on any other day, but — because, as I shall soon have occasion more particularly to remark, all other means of grace depend largely for their use and efficacy on this one, a duly sanctified Sabbath. Were there no such Sabbath, all other means of grace would be either forgotten or perverted by men; and their conversion and growing holiness would be left dependent on special extraordinary interpositions from God. But, under His present

ordinary arrangement, every thing, connected with the due sanctification of the Sabbath, such as the ministry of the Word, the celebration of public Worship, the administration of the Sacraments, and all those other helps to the beginning and the progress of the divine life, which either cluster under the sacred shade of the Sabbath, or, as it were, accompany it with intermediate footsteps, every thing is specially intended and divinely calculated to secure the conversion of men and the cultivation of holiness. The control which the Sabbath, rightly understood and duly sanctified, exerts over the public moral conscience and principle, has a strong tendency to bring men often to pause and reflect on their ways. Attendance on all the sweetly social rites of Worship and of Sacraments brings them within the circle of social religious sympathy, and prepares them for new and better religious experiences. An ear to the faithful and affectionate appeals of "the ministry of reconciliation," declaring to them their sin and beseeching them for the sake of the Crucified to repent and believe, to turn and live, awakens their consciences, calls up inquiry, and opens the way into the deeper mysteries of divine truth and life. And then, the gracious influences of the Holy Spirit, "dropping as the rain and distilling as the dew," in fulfilment of the promise to social prayer,

unfold their renewing work, and fill the regenerate soul with ever-growing holiness and godliness of living.

Conversion and sanctification, leading through faith in Christ to salvation by grace! This, bear in mind, is a result without which, as the Word of God assures us, we are "dead," and must forever lie dead, "in trespasses and sins." Bear in mind also that this is a result, wrought by means which God brings into operation, if not exclusively, at least very largely, on His own holy Day. And then, endeavor to estimate the magnitude of the benefit insured by a due observance of the Sabbath! Run your eye along the line of past ages from the beginning to the present hour, and mark the times and the countries which have been most distinguished by a right apprehension and a due observance of this Divine Rest. Gather into your thought the whole of that "great multitude which no man can number," who, on this day, have been brought to a sense of their sins and to faith in Christ, either as a Savior to come, or as a Savior already lifted up on the Cross; who have been led by the gracious influences of the Spirit to sanctification of heart and to holiness of life; and who, "being justified by faith," have obtained "peace with God through Jesus Christ our Lord," and are now removed beyond

the vicissitudes of this life to mansions of heavenly rest and anticipative glory. Think of the mighty moral influence which this host of already redeemed and perfected ones have imbodyed in the example of their lives, thrown on the mass of sin and misery around them, on society and on government, and left to operate in a succession of purifying and saving results to the end of time. Think, too, of the happy and heavenly hours, which they have enjoyed on the Sabbath, how often they have gathered into its sanctuaries around the Mercy-Seat, and lifted up their souls in the calm yet exalting exercises of prayer and praise, and how often God has graciously met them there, confirmed them in His Covenant, made His promises precious, and rendered His Word, His Worship and His Sacraments quickening, refreshing and comforting to their souls. Think, finally, from what toil and suffering and tears in this life they have been released, and into what rest and joy and perfectness in their higher life they have been exalted; and all as the fruit of the precious seed, sown, in so large a measure, on this holy Day. And then, from these and all like considerations, collect and measure, if you can, the whole amount of the benefits secured, and yet to be secured, by a right appreciation and observance of the Sabbath in the conversion of men and in the cultivation of holiness.

On this point, as on others, the history of the Sabbath bears conclusive testimony. If we seek for the times and the places in which the Church has been most thoroughly penetrated with the life and power of her divine Head, in which Christian truth and practice have been least corrupted with error and least mixed with worldliness, and in which the outward tokens of the Spirit's heavenly work in converting and saving the souls of men have been most multiplied and freest from all suspicion of unreality; we shall undoubtedly find them coincident with the times and the places which have witnessed the greatest prevalence of those high and Scriptural views of the Sabbath here taken.

We need not go back to the earliest periods of this history, when persecution bound the Church together around the heart of Christ and of all that was vital in His Christianity, and left them little time and perhaps less taste for discussing the outward accessories of Religion. Nor is it necessary to pause on those later periods, when the Church passed into the shadows of the post-Nicene corruptions and finally into the darkness of the middle Age superstitions; and when almost all things, nominally Christian, grew so unlike what we are wont to ascribe to the purposes of Christ. We may, therefore, come down

at once to the times when this subject began to agitate the mind of the Church, and when the connection between her views of the Sabbath and her efficiency in saving the souls of men becomes consequently traceable.

In the Netherlands, then, so long as Teellinck and Walæus, Voëtius and Ames, Rivetus and Hoornbeeck, Essen, Crawford and Brown, with their fellow laborers, could stand up in their long controversy and wield the weapons of their Spiritual warfare with a hope of final victory to the truth, they were cheered with accompanying signs of that inner life and saving power in the Church and her ministry, which were more to them than the honors of Universities, or the treasures of the world. But, in the alternations of the conflict, they were sometimes filled with sad forebodings as they looked forwards to the possibilities of defeat, and finally to the growing certainty that, for inscrutable purposes, the great Head of the Church was suffering their opponents to prevail; till, at last, when Gomarus and Burs, Heidanus and Cocceius, Burman and their co-laborers succeeded in carrying with them the too willing mind of a re-acting age, and when the sounds of the controversy had died away into silence, it was in due process of time found to be the silence of coldness and formalism and low views of all di-

vine things; fit heralds to all Protestant Europe of the Philosophic skepticisms and neological unbeliefs which have since so nearly undermined the walls of Christianity and the Church, and which, at times, have seemed to be preparing for the burial once more of mighty peoples in the spiritual death of error and corruption.

Similar fortunes have attended the still more protracted conflict in England, with this exception, that there the conflict has not yet reached, though to some observers there appear to be signs that it is rapidly approaching, its full result. Just so far as the general views of the Sabbath, introduced by Bownd at the close of the sixteenth Century, have, from age to age, been successfully advocated by Cawdrey and Palmer, Horsley and Jebb, Burton and Daniel Wilson, and the host who have thought and written in their spirit, God hath sent mighty awakenings upon His Church in our mother land and raised up a succession of saints "of whom the world was not worthy." On the contrary, just so far as King James' "Book of Sports" for the Lord's day has given tone to subsequent Court-practice, and as the School of Heylin has given type to later popular theology on this subject, the English Church and its religion have taken a tendency into that dead formalism and that cold worldli-

ness, which had bad life enough, by its chains and starvations, its mulctings and maimings, its obloquy and scorn, to thrust first Puritanism and then Methodism out of its communion, but not good life enough to enable such middle-men in Sabbatic Theology as Bramhall and Prideaux, Cosin and Baxter, Paley and Hessey, with the many who have sympathized in their well-meant efforts, to arrest that tendency and to keep England's noble Church from the peril of either a threatened relapse into the darkness of Papal superstitions, or a new and desperate rush into the dazzle of Scientific negations.

In Scotland, Sabbatic theology has indeed been mostly of one type; and the terrible sufferings of the old Covenanters, inflicted by their English oppressors, gave a sternness and rigor to their Sabbatic practice which repelled the lovers of worldly ease and favor, though it has left in their Kirk much of the martyr spirit of their sires, and a rich succession of the live fruits of a living Christianity. Even in Scotland, however, the political union of the ancient crowns of the North and the South is gradually bringing in the views and feelings of the dominant race, and may yet reduce that once strong hold of free spiritual and social life to a practically conquered place, overrun with both the low theology and the lax practice, in re-

lation to the Sabbath, against which they have so long and so valiantly struggled.

And finally, in this country our Colleges and Universities have been so long wedded to the philosophic theory of Paley and other anti-Sabbatic writers of the dominant English school on this subject, and the Socinianism and Rationalism of Europe are making such stealthy inroads upon all our Churches, especially in New England, that we are in danger of losing our best religious life and of sharing in all that threatens the Christianity of the old world. This, however, must be said, and it may be said with truth, that the best triumphs of the Gospel in this favored country of ours have uniformly been in connection with those scriptural views of the Sabbath which have been exhibited in previous chapters; and that, just so far as the Sabbath has here been honored as the Day of God's ordained Rest and kept holy to its divine Institutor, Jesus has "seen of the travail of His soul," and been "satisfied" with the fruits of His sacrifice in the conversion and salvation of those multitudes, who have so faithfully toiled and so generously sacrificed for the spread of a pure Gospel from north to south, from east to west, and outwards to the ends of the earth.

Into the relation of cause and effect between Scriptural views of the Sabbath and this attend-

ant saving power of the Gospel I need not further inquire. I am willing to rest in the simple fact that the two things always go together, in proportion as they are most perfectly developed; and in the simple truth that we can have no hope of the full efficacy of a saving Christianity in connection with low and secular views of this Divine Rest.

6. A sixth and final benefit of a duly Sanctified Sabbath is to be seen in this; that it is an indispensable means of keeping in healthful existence and operation a knowledge of the true Religion and of the Name and Worship of the true God.

Here the benefits of the Sabbath rise at once into illimitable height as well as into overpowering magnitude. The mountain springs suddenly up; the ascent becomes precipitous; and the pinnacles of blessing are lost to view in the light of the upper world. Without a divinely fixed and stated Day for the chief observances of Religion, we may well believe that a knowledge of the true faith and of the Name and Worship of the true God would practically disappear from our world; while, in proportion as the Day thus fixed rises up in its observance to the height of God's standard, the knowledge of the true faith and of His holy Name and Worship will flourish under His blessing.

I do not mean that, without a Sabbath, there

would be no idea of God and no sense of religion in the world. Such a meaning would, of course, confound itself. The world—whether its inhabitants know of a Sabbath or not—is full of ideas of God and of a sense of religion, such as those ideas and that sense may happen to be. Besides, we can conceive of such a thing as a Church without a Sabbath, though such a Church would doubtless be a bereaved thing on the earth. But even such a bereaved Church might fashion its substitute for a Sabbath, and thus do somewhat towards keeping alive among men a knowledge even of the true faith and of the Name and Worship of the true God. Yet, if we may judge from the past, such substitute would be a feeble thing, unless indeed it proved powerful in corrupting the very religion which it professed to serve. The Sabbath, or Lord's Day, as a merely Ecclesiastical institution, has in truth been actually abused to this bad end. And yet, I cannot doubt, that its abuses would have been still deeper had it not been for a feeling which has some how and some where secretly lurked under this notion of a Sabbath, or Lord's Day, as a mere Church ordinance; the feeling namely that, after all, there was something in the ordinance higher than Church authority, that God was in it, and that His power and blessing still lived in His own holy Institute.

When we come, then, to look at the Sabbath as, in truth, a Divine Institute, intended for all times and places wherever a knowledge of its origin may come, one thing is undeniable. Great as has been its moral influence, and many as it has been the means of gathering into the spiritual fold of Christ, yet with all the authority in which God has clothed it, and all the sacred feeling with which in the minds of Christians it is associated, it still leaves a majority of those among whom it exists destitute of the power and regardless of the claims of religion, and many of this majority either careless neglecters or open contemners both of the Holy One whom it honors and of the holy truth to which it witnesses. Self-love, acting in its depraved longings on the interests, the pleasures, and the honors of the world, has so strongly fortified them in sin that even this divine means, with all its sacred associations, has failed to dislodge them. Practically, they live as if there were no God and no religion in the world. Here, then, the question arises; what would be the moral condition of this world were there no Sabbath, not even a feeble Church substitute, in existence; were the whole thing at once and finally abolished? And to this question who does not feel the answer rushing home into his convictions; gradually, yet ultimately and surely, all know-

ledge of the true religion and of the Name and Worship of the true God would be first corrupted and then lost. The Church herself would minister to the slow—sure depravation; and, unless the age of miracles returned, would stand at last a kingdom of this world ruling in darkness.

It is idle to say that—the Church failing in her office—the world, from the sheer expediency or the necessity of the case, would take it up and contrive some way of preventing the sun of divine truth, now shining on its meridian, from going down and setting again in black night. This world loves darkness and hates light, as God counts light and darkness; and, if it could have its own way, would substitute its own counterfeit, the brilliant, blinding dazzle of unbaptized science, and literature, and art, and wealth, and luxury, and pomp, and cold moralities, and hollow conventionalities; and it would all be dark death, with no live God in it and no religion that could live outside of a dark, dead world, dark and dead in spite of its dazzling lights. Or if the world should think it best to set up some day, occasional or stated, for the offering of its formal rites to its passionless deity, who would really heed the ordaining? If avarice, rapacity, and the love of pleasure can break through the obligations of even a divine institution, it is plain that a mere

human appointment would oppose no barrier, but, in their overwhelming torrent, would be utterly swept away and forgotten ; and the result would be that the depraving process would go on unchecked, true religious feeling and principle would become extinct, and with them all those benevolent institutions and operations which such feeling and principle now sustain, followed at last by the extinction from the world of all practical knowledge of the true religion and of the Name and Worship of the true God.

Study the picture as it rises up before the mind. Abolish the Sabbath and all that calls itself sacred time, and you obliterate from the soul that crowd of pleasing, sanctifying associations which now cluster around the peaceful day, and throw into its evening meditations and on its week-day memories the godly man's fairest type and brightest anticipations of his heavenly Rest. Abolish all traces of the Sabbath, and the ordinances of religion at last close their channels and cease to bless ; the sound of social prayer is gradually hushed ; and the authoritative publication of God's Word finally ceases to send its ray of light, its arrows of truth, into the darkened sinner's heart. Abolish all traces of the Sabbath, and the blooming promises of the Sabbath School are blighted and the minds of its myriads of young

immortals revert to untaught, unblessed ignorance and sin; asylums and hospitals—those offsprings of a benevolent and live Christianity—fall into ruins, and the blind and deaf and dumb, the diseased and lame and lunatic and idiot wander the earth once more with scarce a gift from charity; while institutions for the spread of the Gospel through Bibles and Tracts and Missionaries of the Cross perish with the zeal that now supports them, and the dark clouds of error, superstition and blood, which are now rolling slowly away from heathen lands, settle back again to drench those lands in misery. Abolish all traces of the Sabbath—and the picture is soon finished. Man forgets or denies the only true God, the Bible is burnt amid the orgies of blasphemy, the true Religion is banished from earth to heaven, and human Society reverts to the barbarism of idolatry in which the soul, rendered almost irrational, offers its prayers and praises, bows down in blind adoration, and presents its sacrifices and human victims and spoils of chastity to molten images and reptiles and devils; or falls back upon that state of civil anarchy and confusion, in which though the lights of philosophy and Science and Art and Literature may still shine, yet the light of heavenly truth is extinguished, the wild passions of nature break loose and get the upper hand, and

crime and bloodshed and war shake thrones and kingdoms and confound the elements of Society in one wide waste of moral chaos !

Is all this bare conjecture ? Has not the world already looked with the eye of sober experience on a great part of the scene as connected with a temporary abolition of the Sabbath near the beginning of the French Revolution ? I say not that that abolition was the cause of the atrocities that followed. But, I do affirm that the Sabbath was one of the barriers which withstood their furious outbursting, that it must needs be swept down before the floods of irreligion, impiety and civilized butchery could rush unopposed through the land, and that, if its abolition had been extended from France to other lands and been made both universal and perpetual, nothing could have saved the human race from all that I have described but as plain a miracle as that in which “the Sun stood still upon Gibeon and the moon in the Valley of Ajalon !”

The Sabbath, in the sanctions of its divine authority, and in the influence of its true sanctification, is, I repeat, one of the main props, that uphold in practical existence the knowledge of the true religion and of the Name and Worship of the true God ; that sustain a good moral conscience and principle in the public mind ; and that

support the broad and lofty fabric of human society and of civil government. To the Church of Christ it is an Ararat amid the deluge of sin. So long as it stands unmoved, the ark of the Christian's Hope rests in peace on its top, bearing high above the wasting waters the family of the faithful and preserving them for a renovated world "on the other side of the flood." And to the whole Race it is a Bethel on the plains of Canaan. It opens to them the House of God and the gate of heaven. Annihilate the Sabbath and all that it upholds, and that gate is shut; and the angels of God, in the benefits of His Day, no longer ascend and descend to bless and comfort His creatures.

Would that this subject were duly impressed on the minds and hearts of all orders of men, upon rulers and subjects, upon high and low, upon rich and poor. The result would be peace, prosperity and permanency to all the institutions of the earth, civil and religious. A day bright with hope would dawn on the world. The example of Statesmen, of Philosophers, and of humble Christians would make the Sabbath what it was designed to be, and through its hallowed influences draw down Millennial rest and glory upon man.

CHAPTER VII.

THE EVILS OF SABBATH DESECRATION.

MY object in the last two chapters has been to recommend a due observance of the Sabbath. The benefits, which in the last were seen to flow from such observance, are alone of such nature and extent that a right consideration of them must at least prevent the open and habitual violation of the day. Philosophers, statesmen and even mere men of the world cannot but respect and outwardly reverence the Sabbath so soon as they have once adequately comprehended its immense importance. I have not contended that the Sabbath, as a mere day, has any power to affect men's thoughts, feelings and habits; to make men Christians and to ripen them for heaven. I have simply insisted that, in its due sanctification, in the holy use of all those means of grace which it weekly gathers into one divine cluster of spiritual influence, it is an ordinance of immeasurable value; that, when recognized and revered in its divine intent, it stands as a buttress of sacred au-

thority around all other holy things and secures to them all their best influence and operation in ministering to man's temporal and eternal welfare; and that, so long as this buttress stands unmoved in its true character of authority, it is impossible to assail with permanent success the sacred, central defenses of Christian truth and power.

But, a due sanctification of the Sabbath requires something more than that outward respect and reverence of which I have just spoken. It requires an inward and pious regard, and an appropriation of the day to its proper duties, from the influence of a religious conscience. And to this none can be brought unless convinced not only of the vast importance of the Sabbath, but also of the great evil of its profanation.

That this profanation is a great evil, and, when committed with a knowledge of God's will on the subject, a great sin, it can hardly be necessary, at this point of the discussion, to prove. If I have succeeded in showing that the Sabbath was pre-Mosaic, and that, with a divinely authorized change of the day, it is post-Christian, the sinfulness of its profanation is as manifest as that of a violation of any other precept in the Decalogue;—and this sinfulness has been declared by the conspicuous judgments, with which God has visited both the neglect and the abuse of the Day. It

was for a long series of such neglect and abuse that the heavy judgment of the Babylonish Captivity fell upon the whole Jewish nation. God had specially enjoined His Sabbaths upon them, and they had persistently profaned them. As He once took the old Rain-bow, and made it a sign or token of His Covenant of peace with the Earth, so He had taken His ancient Sabbath, and made it a sign between Himself and His peculiar people: yet they had done despite to that Sign and thus provoked His patience beyond the point of endurance. He plunged them, defenseless into the midst of their enemies, and left their desolate, unpeopled land to enjoy the Rest, of which it had been so sacrilegiously deprived. (Comp. II. Chron. xxxvi : 21, and Lev. xxvi : 34, 35, 43.) Then, for seventy years, the Holy Land kept to the Lord its solemn, solitary Sabbaths, while its hapless tribes lived in distant bondage, weeping in lowly posture by the rivers of Babylon, hanging their harps on the willows there, and, in reply to the taunts of those who wasted them, sending up their piteous wail to heaven.

To this fact and its cause Nehemiah alludes. He had been instrumental in restoring the Jews to their country, in rebuilding their Temple, and in re-establishing the worship of God in its ancient seat. But, after the completion of these great

works, his zealous heart was almost broken when he saw the people once more lapsing into the very sin for which they had just been so terribly chastised. "Then he contended with the nobles of Judah and said unto them; What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus; and did not our God bring all this Evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. xiii : 17, 18.

Nor was the Babylonish Captivity a solitary judgment from God upon this one sin of His ancient people. His judgments upon it were multiplied. Nor, again can we plead that there is now no Sabbath to be profaned because now our ears hear no special judgments denounced, and our eyes see no special judgments inflicted, on this particular sin. Nor can we infer that there was no ante-Mosaic Sabbath because we have no inspired ante-Mosaic record of any such special judgments either threatened or inflicted. The truth is, that special TEMPORAL chastisements upon special sins, whether personal or national, were peculiar to an Economy, under which God was in special covenant with a special people in their NATIONAL capacity. Where there neither was nor is any such national covenant, the sin of Sabbath desecration fell and continues to fall into the same

category with other national transgressions; and, like all such transgressions, it has met its temporal punishment in those general chastenings with which, in this life, God visits all national offenses. Who, then, will tell me how many of the miseries of the ante-Diluvian and post-Diluvian peoples were the consequences of God's righteous displeasure at their one sin of forgetting and abusing His ancient Sabbaths? By what arithmetic shall we ascertain the exact proportion of the waters of the Flood, which was used in washing from the earth the foulness of this one sin? Or, by what divination shall we be able to learn how much our own nation has suffered, or how much other Christian nations have suffered, or how much even the Church herself has suffered, for the loose practice, or the skeptical spirit, or the profane contempt, with which, under the light of the Bible, we and others like us have treated this one holy ordinance of God?

To admit all this, however, and to feel it, are two distinct things. A mere admission of this sinfulness may be easily reconciled with a continuance of the sin. But a sense of it will lead to practical repentance and secure a due sanctification of the Sabbath. If then, the view, thus far taken, of the origin and design, of the duties and the benefits of this Institution should produce no

other effect than mere esteem and outward observance of the Day, although even this would prove a blessing too great for calculation, yet I should feel as though my chief object were still unattained, as though indeed a valuable safeguard had been placed around our temporal interests, but as though our Eternal welfare had been left insecure and in jeopardy.

Supposing, then, that the great Evil of profaning the Sabbath will be generally admitted, let us, in order to a proper sense of the sin of such profanation, proceed to examine some of the circumstances by which this sin is aggravated.

1. And first, this sin is committed in disregard of the peculiar character which God has been pleased to throw around the Sabbath.

At the moment, when, in the order of the Divine ways, God said to material things, "BEGIN;" He commenced His great work of creation. Under the actings of Almighty power the realms of darkness filled with the Elements of things formless, confused, chaotic. He spake; and Light shone forth, disclosing the wondrous work. His informing Spirit brooded over the deep of matter, and it took its shapes. The waters assembled. The dry land appeared. The firmament rose. The sun, moon and stars began their rounds. All things were filled with life, and wrought to ac-

tion, and clothed with beauty. And at last, man stood up in the image of God, to survey and admire and praise the glorious scene; and the Creator Himself, looking down upon the whole, smiled approvingly on His work and pronounced it "Very good." Thus passed six primordial days. On the Seventh, — the first which man ever measured, — God entered on His Rest, not from weariness, but for EXAMPLE; and, by that Example, "God blessed the seventh day and sanctified it." "The morning Stars sang together, and all the Sons of God shouted for joy;" for then the fresh and blooming Earth felt the first step of newly measured time; then, in hope of an Eternal Rest, a new Race began its history; and then, as type of that Eternal Rest, the Sabbath was set apart and hallowed for all coming time by the authoritative Example of its Lord. It was a SACRED DAY, full of blessing for man and of holiness to God!

But man soon sinned; and, as soon, God disclosed His purposes of grace. The redeeming Seed was promised; and, in faith of His future Advent, the Altar was erected and the typic Sacrifice begun. Meanwhile, the earth was overspread by man and sin followed on his devious, ever-widening way. The worshipers of God became few, and the worshipers of idols many.

These perished in the flood; those lived to re-people the drowned earth. They carried with them the Altar, the Sacrifice and the Sabbath; and, in connection with these, began a Second Race. Again the Earth was overspread by man; and, as righteousness is not hereditary, again sin followed on man's devious, ever widening way. Once more the worshipers of God became few, and the worshipers of idols many. The Altar and the Sacrifice were carried abroad in powerless imitations to numberless Pagan fanes, and at last even human victims bled to senseless stocks and stones. The Sabbath, too, though without its sacredness, went abroad; and, among nations who had forgotten God, left traces upon time in Sep-tenary weeks, passing, here and there, into various other arbitrary numberings of the days. At length, Jehovah chose a nation as His own, trained them for Himself, gave them new and more numerous ordinances, and specially, taking up His almost forgotten Sabbath, made it "a sign" to the Hebrews that they were His people, and that He was their God. While Sinai shook and the earth trembled at the presence of the Lord, while the people removed and stood afar off at the tokens of His coming, and while none but Moses could endure the sight, then, from amid all the signs which nature could give of reverence for her God,

from amid the heavings of the earth and the burnings of the mount, the cloud and the smoke, the lightnings and the thunderings, came forth the Law. On its first table, wrought and engraved by the divine hand, was written: "I am the Lord, thy God; thou shalt have none other Gods; thou shalt neither make nor worship any graven image, nor the likeness of any conceivable thing; profane not the name of the Lord thy God; and REMEMBER THE SABBATH DAY TO KEEP IT HOLY." That, too, was a sacred Day, brought to memory with awful emphasis, and invested with impressive proofs of consecrated character!

In this character it stood, amid repeated desecrations indeed, and amid the judgments which those desecrations entailed, and finally amid the burdensome superstitions which those judgments engendered of the fears of a chastened but still misjudging people, until THE SEED of promise came. Long had He been seen through types and shadows; and long had the world, as it lay "in darkness and the shadow of death," needed His approach in new transforming power. At length He came, unfolded the purposes of the Father, and visibly entered on the work to which from the beginning He had given Himself. He showed the way, which, in the counsels of the Godhead, had been devised for reconciling Truth

with Mercy, and Righteousness with Peace; for sustaining the authority of the Law, while from the contrite believer was removed its penalty. From the written Word He wiped off the corrupt glosses, and from the holy Sabbath He took off the burdening yoke, of mere human Tradition. He taught and labored and suffered. And finally He "died the Just for the unjust that He might bring us to God." He entered the grave and took captive the powers of Death and of Hell; and then, commissioning the Eternal Spirit to apply His labor of love to all willing hearts, He completed and put into full action the great work of restoring the soul from sin to holiness, from Satan unto God. And thus He added, to His work of creating, that of redeeming man; a new and spiritual creation, to which the former was both introductory and inferior. This stupendous transaction was closed, and its Almighty agent "entered into His Rest,"—His last, and highest Rest—on the morning of the FIRST Day of the week. As the MERE DAY of His primal Rest, the old seventh died with its dying Lord, and with Him slept its last sleep in the tomb of Joseph. And then,—He rose! And with Him rose His SABBATH, His FIRST DAY-REST, consecrated by the authoritative Example of Him, whose example gave authority to the first holy morn! He Rose!

While, as yet, the Grave held the Crucified, "Behold there was a great Earth-quake." It was the signal of completed triumph to the work of vanquishing the powers of darkness. "The angel of the Lord descended." "His countenance was like lightning and his raiment white as snow; and for fear of him the keepers did shake and became as dead men." He came and touched the sealed sepulchre, and the Lord arose! He rose to glory, and He rose to Rest! With the darkness of that night ceased His last work of suffering; and with the rising of that Day began His first of Christian Rest. That, too, was a sacred Day! a Sabbath sanctified anew, and given with divinest sanction unto men!

And thus it passed, till, with a few returns, it brought the PENTECOST. Then, when the holy band of the disciples "were all with one accord in one place, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." At that time "there were dwelling at Jerusalem devout men out of every nation under heaven;" "and they were all amazed" when they

heard the spiritually invested Galileans speak in various foreign tongues "the wonderful works of God." This was the last special distinction conferred on the Holy Sabbath. The trine Godhead had now taken part in the work of rendering it a sacred Day. As Co-Agents in the prime work of creation, Father, Son and Spirit had sanctified it by the first Example of holy Rest; and now, as special Agent in the great work of Redemption, while the Father smiled approval, the Son had sanctified it by the Example of His final Rest; and the Spirit had sanctified it by pouring on its head His own anointing oil, those powerful and promised gifts, without which the labors both of creation and of Redemption would, for us sinful men, have been in vain. As the divine purposes of grace to man were more and more unfolded, the Sabbath was hallowed to higher and higher uses; till finally it stood in all the sacredness with which God could invest it, a Day consecrated to the outpourings of the Divine Spirit on the Church; a moral monument anointed with the unction from on high; a solid buttress to the edifice of Truth, guarding that edifice against assailing foes, and watching over those inner, hallowed fires by which the Spirit giveth life.

Such is the holy pillar, the sacred buttress, which, with reckless hands, men touch and en-

deavor to shake, when they wilfully refuse, or knowingly neglect to hallow God's Sabbath Day. Is it, then, a matter for wonder that His silent judgments have so uniformly followed the conscious or the heedless profanation? Ought we to be surprized that even the Church, in all the best interests of her purity and her efficiency, has so deeply suffered for her long and oft-repeated dishonor to this her divinely instituted and divinely sanctioned Holy Day? Is it presumption to say that, under the Christian, as well as under the Mosaic Economy, though no voice from heaven has proclaimed the purpose, yet the HAND of God has repeatedly and widely smitten her with spiritual deformity and with spiritual debility for putting Him so nearly out of His own holy time, for putting herself so largely in His place, and for thus so nearly throwing down the great TIME-GUARD, which He had set around the enclosure of all His other holy things? Here is an institution to which God has given indescribable sacredness of character; the observance of which He has sought to secure in all practicable ways, by the most explicit commands, and by the most alluring promises, by making it a season for the most sublime displays of Himself, and for the most impressive manifestations of His power; and the profanation of which He has sought to prevent by every me-

thod consistent with the free-agency of man, by warnings and by threatenings, by blighting judgments on nations and on Churches, and by fearful visitations upon families and upon individuals. And yet, multitudes in every Christian land habitually disregard the day. All that God has done impresses them with no deep-felt reverence for His Ordinance, and excites no inward contrition for its desecration. Their hearts are not pained at the thought, and their eyes weep not at the sight, of a dishonored Sabbath. What a sad disagreement of result with the measures which God has devised for securing the best welfare of men ! We live not, as did the Jews, under an economy in which this Evil is visited with explicitly designated temporal judgments ; but let us not, for this reason, forget that, as we live under a freer, more spiritual economy than theirs, so the discipline for this Evil is but transferred to deeper and more spiritual interests, and will, in the end, be rendered more signally retributive, inasmuch as now the patience of God is longer in waiting, and our sin tracks us on to judgment through intenser light !

2. But this is not all. In the second place, this sin is aggravated, not only by being committed in disregard of all that sacredness of character, which God has given to the Day, but also by being com-

mitted in disregard of all THE BENEFITS, which its due sanctification confers.

Upon these benefits it is needless again to expatiate. From what was said in the last Chapter, they must be still fresh in memory. You then saw that, in the blessings which it contemplates, and in the meaning which it carries, the Sabbath is connected with the best welfare of man and with the highest glory to God. You saw it intimately associated with individual comfort and prosperity, with the peace and good order of Society, with the strength and purity of public conscience and principle, and with the stability of governments and the peace of nations. You saw it closely buttressing the purity and the prevalence of true Religion and of the worship of the true God; consecrated to the production of holiness in the sinner, and to its cultivation in the saint; and pledged by its founder to the downfall of the kingdom of sin and error, and to the universal establishment of the cause of Christ and of the empire of truth. In a word, You saw it evidently associated, by the promise and the Providence of God, with a System of means, intended to secure and promote all that is pure and peaceable, good and glorious; a shield from heaven to protect this world against the hostilities of hell; a commissioned minister, serving unto the high

end proposed in the Gospel of Christ, "Glory to God in the highest, on Earth peace, good will towards men."

And yet, we live in a Christian age, in which the Sabbath never returns without its accompaniment of not merely thoughtless, but also studied and flagrant profanation. Whether by this man or by that, by one combination or by another, we need not stop to inquire: God knows. For us it is enough to reflect, that, every time the Sabbath is profaned, whether openly or secretly, whether by individuals or by combinations, whether from a love of sinful pleasure or from a thirst for unholy gain, whether from a worldly indifference to the Institution or from a clear sighted hostility to the guard, which it sets around the Christian fortress, every time the Sabbath is thus profaned, men virtually declare themselves opposed to the peace and prosperity of society, to the government and laws of their country, to the moral interests of mankind and the best welfare of the world, to the purity of the Church and the prevalence of religion, to the salvation of their own souls, and that of their fellow-creatures, to the Savior of men and the glory of God: whilst they who studiedly set at nought the obligations of the day and combine to make it either unmeaning or odious, do what they can, by their influence

and Example, to deprive mankind of all the infinitely precious benefits which a due sanctification of the Day secures, to pour upon them vials of misery in the extinction of the Institution itself, to tear away that heavenly shield which God has given to protect, and to send back that loving minister which He has commissioned to bless the world, and thus to leave our earth once more unguarded to the ravages of sin, to the orgies of voluptuousness, and to the triumphs of unbelief!

That all this does not actually follow such abuse of the Sabbath as we have to witness, is, not because that abuse tends to no such result, but, because God reigns, not man. By the mercy of His power He overrules the designs of His enemies, and even the blindness of some who call themselves His friends. But the sin of such abuse He leaves, in all its aggravation, to the secret working of His judgments in time and to the sure censure of His tribunal in Eternity; committed, as the sin is, in disregard of the peculiarly high and sacred character of the Sabbath itself, and of the inconceivably rich and varied blessings to which it was designed to minister.

3. But, what will it avail to measure the evil of Sabbath-desecration, so long as men neither feel nor acknowledge the sinfulness of that desecration? Can a future sanctification of the day be possible

so long as men feel no contrition for their past abuse of it? And yet, who can touch the heart and make it feel? Who can unsheath the sting of sin, and make it wound and waken the hard, or the drowsy conscience? Almighty God! The prerogative is Thine! "Show Thou Thy people their transgression, and the house of Jacob their sin." Yet, one thing the Lord's people, the spiritual Jacob, can do. They can examine their hearts, and meditate on their ways.

Let us look a moment at the case of the open, purposeful violator of the Sabbath, that bold man, who separates from God and goes forth into the world to trample down, even though he "thinketh not so," the temporal and eternal interests of his fellow man; who steps, during consecrated time, into the vineyard of the Lord, and from the trees, which He hath planted there "for the knowledge of good and evil," endeavors to pluck and waste that fruit which is "medicine" to the soul, and to scatter and destroy those leaves which "are for the healing of the nations;" and who, while engaged in his bad work, sometimes feels the secret judgments of God upon his head, and is never shielded from them save by the patience of the very Being whom he provokes, and who, peradventure, graciously spares to save. Who would willingly take a step, which may, by even a possibility, lead to

the formation in himself of such a character? Who will seek comfort in the thought that he has never yet openly scorned the Sabbath; but that his lightness in holy time has been no more than what is generally esteemed venial and even creditable? Will such a plea be accepted with God? May not the Sabbath be as really desecrated by levity or worldliness in the house of prayer as it is by violence or licentiousness in the house of mirth? Is there not less distinction than is usually supposed between an open and undefended abuse of the Day and that disregard for it which is secret and creditable? If the former springs from hostility, does not the latter arise from indifference, to religion and religious duty? And between these two states of mind does God see so much difference as man? If the one wage open war, does not the other look down with secret contempt, upon this great ordinance of revealed Religion?

And then, there is another thought, which is weighty here. I speak what has been certified on the records of criminal Law, as well as by the voice of common observation, when I add; that Sabbath-desecration often proves a LEADING SIN.

When men have cast away all reverence for sacred TIME, it becomes comparatively easy to cast away all reverence for other sacred things. The

first deliberate desecration of holy time has even led to crimes, which have sent many to an ignominious death ; it has brought multitudes into shame and wreck of reputation ; and it has cost innumerable myriads the worth of their souls. From this consideration, then, connected with the thought that God closely observes and faithfully records all profanations of His own holy day, it were well if the reckless, or even the thoughtless violator of the Sabbath would step forward in spirit to the hour when he is to “ stand before the judgment-seat of Christ,” surrounded by angels and the gathered race of man ; and strive to realize the emotions with which he will then reflect on all his desecrations of sacred time. Looking back on the course of his earthly life, perhaps on what his last Sabbath witnessed, with what anguish will his stricken heart be filled ! And in what bitterness of soul will he be ready to exclaim : “ What madness was that which seized me ! What precious seasons for repentance have I despised ! What kind invitations, what loving warnings, and what earnest strivings of the Spirit have I set at nought ! To what hardness of heart and to what final casting off of God did my first abuse of sacred time conduct me ! And now, to what dark, what unrelieved despair ! O that those Sabbaths might return, or that ONE at least might

dawn and call me to its rest! Alas! Not one. No Sabbath will ever rise and shine on all this dark and dreary life. In HEAVEN indeed it will be Sabbath ALWAYS, a Holy Rest forever; but HERE no rest, no peace can ever come. At first, "I would none of His counsel, I despised all His reproof;" and now I am left to "eat the fruit of my own way, and to be filled with my own devices."

What a difference between reflection when it comes too late, and reflection when it comes in time! What a deadly sting hath the one; what a life-cure is latent in the other! And how melancholy is the truth that, between the two, we mortals so often make a fatal choice, and take up with reflection only when it has acquired its power to sting! Let him that readeth understand. It is time that all were looking at their accounts with the Sabbath. "Judge not according to the appearance; but judge righteous judgment." Let no one fear, on the one hand, that he hath sinned "because he hath made a man every whit whole on the Sabbath day;" nor imagine, on the other, that he is guiltless because, in outward seeming, he honors holy time. Look at realities, and judge according to truth. Men may hide real abuses under that outward seeming; and yet, such abuses are never really hidden. On the

Books of Judgment the record lies, and all must meet it there. Would that all might meet it and find no sting in the reflections which it will prompt; and that, wherever the Gospel is preached, the Sabbaths of all might become sure "Earnests" of that "REST, which remaineth for the people of God."

May this be disregarded as the speech of an idle declaimer? In the light of the whole foregoing argument, must it not rather be accepted as a deeply needed expostulation? Evil times are coming upon the Earth; but here is one of the means by which they may yet be turned to good.—When our country and all the Churches of our country shall have duly studied this whole subject; when they shall have justly appreciated the divine claims and the vital importance of God's Sabbath day; and when they shall have honestly risen up to the needed work of practical repentance, of undoing the evils which they have brought upon their own temporal and spiritual welfare by their low theories, their lax practice, and their tolerated blasphemies against the Sacredness of this Divine Rest;—when they shall have really come to such a conviction, and taken such a stand and realized such an amendment;—then we may begin to look for a growing fulness of the blessings of a pure, living and prevalent

Faith. What would be the experience of Christianity and the Church without a weekly Sabbath, or with nothing more than a feeble Ecclesiastical Substitute, we may not predict: By what marvels of special interposition God might still preserve His Truth and His People, we are not authorized to say: but we may at least predict this much, that, with such a Sabbath as God at first instituted, and has so uniformly blessed, both Christianity and the Church would become a glory in the world: and we are authorized to say at least this, that, thus honoring God's Day, God would indeed honor His people, and speedily make them "a name and a praise among all the people of the earth."

CHAPTER VIII.

HOW THE SANCTIFICATION OF THE DAY MAY BEST
BE SECURED.

THE thought with which the last Chapter closed, very naturally brings to mind the words of Isaiah, when referring to the Sabbath, as it was really required to be observed under the Mosaic Economy;—not loaded with the subsequent burdens of superstitious Tradition, but seen in its true spiritual import and under the light of its really spiritual promises. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it.”

This passage I consider the best summary in

the Bible of the general views of the Sabbath, which I have taken in this discussion. The words recognize its true NATURE AND DESIGN, as a "holy" Rest to be kept "honorable" to the Lord; as what God calls "MY holy Day;" not a Jewish Sabbath, to be observed by that people alone, but "GOD'S holy Day," to be honored by ALL God's people, wherever God and His people are known. They also epitomize its DUTIES, as these duties require honor and worship to God, with an included attention to private and personal religion, and abstinence from all that is impure and selfish, secular and sinful, in "doing our own ways, finding our own pleasure, and speaking our own words" while its sacred hours are passing. They point, moreover, to the BENEFITS of a duly sanctified Sabbath; to its TEMPORAL blessings, such as personal and social comfort, prosperity and esteem, expressed under the idea of "riding on the high places of the earth;" and such as national peace, strength and permanency, shadowed under the figure of being "fed with the heritage of Jacob, thy father;" and to its SPIRITUAL blessings, such as conversion from sin, growth in grace, joy in the Spirit, and ripening for glory, intimated in the phrase, "Then shalt thou delight thyself in the Lord;" thou shalt be reconciled to His authority, become conformed to His image,

and be happy in His fellowship. And finally, they necessarily imply the great EVIL OF PROFANING the Sabbath, as a disregard for God's authority, and as frustrating, so far as human agency can frustrate, the benevolent purpose of God in this His self-manifestation in the body of TIME.

In the passage, thus analyzed, the prophet, I doubt not, recognized the fact, that the original Sabbath had been subsequently and specially given to the Hebrews; and the truth, that, if always rightly understood and sanctified by them, it would inure to their temporal as well as to their spiritual good, and even to their national permanency and exaltation as the visible people of God; on the principle that, if Adam and his posterity had never fallen into sin, they would have enjoyed perpetual Eden in a world, every where "like the Garden of the Lord." Nevertheless, though Isaiah knew not ALL that was coming upon his nation, yet God knew it all; and so, by His prophet, He seems to have purposely called the Sabbath, "MY Holy Day," not yours, exclusively, but MINE, my Day for all my people, wherever I, and my people have been or shall be known; and accordingly, He described it, not under its peculiarly Jewish aspect, but in language suited in its deepest sense to all times and to all places as recipients of a knowledge of God and His Truth.

If, then, our examination of this important subject has, through God's blessing, had the effect of elevating your views of the character of the Sabbath, of deepening its hold on your religious conscience and affections, and of convincing you of the great evil of either its abuse or its neglect, our time will not have been spent in vain; the results of our attention will tell favorably on the account of our country with the coming ages, of the Church with its risen Lord, and of our own souls at the great Judgment-seat of Christ.

In bringing the examination to a close, there is one point of peculiar interest, to which, for a few moments longer, I would invite your attention. I refer to the conflict, which is going on in most Christian countries between the advocates and the opponents of a true Sabbath in the Church.

On the one hand;—its advocates, both in this country and in Europe, especially in Great Britain, have for many years been endeavoring to secure, on a Scriptural basis, a due sanctification of this holy day. These endeavors have been prompted by the serious and increasing abuses of the Institution which are openly tolerated; such as traveling in all its modes, the opening of shops for traffic, and of bar-rooms and other places of dissipation, in cities and large towns, and the following of men's ordinary week-day avocations in

the more retired parts of the country. In our own land, these endeavors have been quickened by the dangers to the Sabbath, which threaten us from various sources ; such as the influx into this country of European foreigners, who have been educated with little or no regard for the sacredness of the day, and the current circulation among us of European literature, some of it excellent in its kind, but much of it filled with lax and unscriptural notions of this Institution. Looking with a careful and a sorrowing eye on these and numerous kindred evils, and on the consequent and manifest decays of true spiritual life and power in the Church, many serious and reflecting Christians both in Europe and in America, some of them alike distinguished by character and by station, have been awakened to the growing magnitude of the peril ; and, firmly relying on the providence and grace of God, have resolved to exert their best influence in favor of a due sanctification of the Sabbath ; of making it, wherever known, a Day hallowed to the God of all the Earth. Touched with somewhat of the spirit of Isaiah, they seek to “turn away every foot” from trampling on sacred things, by “doing its own pleasure on God’s holy day ;” to teach every man how to “call the Sabbath a delight, the holy of the Lord honorable ;” and thus, how they may

come at last to "delight themselves in the Lord," and know what it is, in the best sense, to "ride on the high places of the Earth," and to "feed on the heritage of Jacob their father" as "the mouth of the Lord hath spoken."

For the attainment of this important object their chief resort is not to arms, not to legislative enactments, not to penal inflictions. They raise no arm of government, they lift no sword of law, to compel men to keep the Sabbath holy. The most they ask of the temporal power is, that government and corporations shall neither compel their tens of thousands of employès to violate the day, nor tolerate the gainful traffics and the vicious dissipations by which the common sense of sacred decency would be openly outraged. The theory of some governments, more than that of others, allows of stringent laws for the protection of the Sabbath; but, under no government is a resort to legal enactments the best remedy, with judicious Christians, for the evils that threaten their cause. Their best resource lies in the power of Christian teaching and Christian action. They would concentrate and embody all good moral influences, whether in the labors of the Pulpit, in the power of the Press, or in the energies of Example; and these concentrated and embodied influences they would, openly and with faith in

God, throw into that scale which will make the great balance, whereon hang the two opposite destinies of every Christian land, turn in favor of private purity, virtue and religion and of public order, peace and permanency. They would construct of their combined influences a moral lever, and with that lever elevate the whole mass of private welfare and of public happiness, of social interests and of political institutions, of the religion of the Gospel and of the Church of Christ—measureless mercies to suffering man—out of that yawning gulf towards which they tend under the pressure of abuses heaped on “the holy of the Lord,” and through that on all His other holy things.

On the other hand ; while the advocates of this cause have been waking, its opponents have not been sleeping. In Europe, the Sabbath, as a Divine Institution, has long since been brought into extensive discredit ; and its numberless enemies are sleeplessly seeking its utter desecration even as a merely Ecclesiastical ordinance. In this country, the opposition has become similarly diversified and similarly virulent. Perhaps this virulence has even been intensified among us by the intensely free and earnest spirit which breathes in all our new institutes and in all our new habits. In illustration, here is one of the many facts, that

lie within the memory of the passing generation. In the principal city of our Union, where open efforts have been made for the subversion of the Sabbath and of the Christianity which it supports, a law-case, involving the offense of Sabbath-breaking, was some years since brought on for trial before Jury. In his defense the advocate for the accused stated that "he rose to justify what was termed a violation of the laws of God," that is, the pursuit of a gainful traffic, or some other occupation, forbidden by the statute for the protection of the Sabbath; that his client was a man who "had read much and studied deeply," and who had "wisely arrived at the conclusion that every faith and all religions are false, fraudulent and superstitious;" in other words, that he was one of those grand souls without God in the world, who can afford to treat religion and the Sabbath as alike worthy of contempt; and that, in "advocating and disseminating these opinions," there were then engaged "in that city two societies and one printing press," the defendant being "a member" of one of those societies, and, of course, not merely an eager learner, but also a diligent disseminator, of the principles, which that press, in common with others, was pouring through the land.

Now, here we get a view of something startling

in relation to the subject to which we have been attending. The combination here avowed against religion and the Sabbath is not a feeble, unsupported movement. Its desecrating assemblies have been held in mockery on this Day of God, and the ears of many fashionable and polite have listened approvingly to the wild sounds there uttered. The efforts, to which they have awakened the advocates of the Sabbath and of Christianity, have made them more covert and stealthy in their operations; but these efforts have neither subdued nor restricted the spirit by which those operations are sustained. Into how many those "two societies" have since been multiplied, and by how many that "one printing press" has since been followed, can be known only to that Eye "which seeth in secret;" but that multiplication and that following are doubtless facts, which need no questioning. Those mocking assemblies, however covert, are yet held all over our land, and those laboring presses collect their infidel matter from the wide extremes of our population, and send forth their poisoned pages, to be read and studied throughout the country. The operations in that one city were but the heart of a spreading system, whose workings, however secret, have extended in every direction, and whose deleterious agency, however stealthy, is making itself felt, wherever the broad

stream of immigration rolls, whether through cities and suburbs, or over rural plains and prairies; and wherever the contagion of imported unbeliefs can find subjects for infection, whether among the worldly and the fashionable of higher circles, or among the toiling and the sensual of lower grade.

In truth, the population of our country have been distinctly taking sides on the subject of religion and the Sabbath. Our land has become a field of moral combat on this as well as on other subjects. Two opposing hosts have gone out to the issue. On the one hand, the advocates of the Sabbath are endeavoring to build up and strengthen, around the peace and happiness, the morals and religion, the law and government of the nation, the impenetrable bulwark of this divine Institution; saddened, indeed, by the low and lax views on the subject, entertained by many who ought to be their most efficient co-workers; yet cheered by the smiles of Him whose Day they seek to consecrate in the reverent love and dutiful observance of the whole Church of Christ. On the other hand, the opponents of the Sabbath are, if less publicly, yet not less strenuously, struggling to pull the bulwark down; and, in doing so, are endeavoring to prostrate that, which, if it fall, will fall on the ruins of what is best and purest in the welfare of our country, and on the

wreck of what is dearest and holiest in the life of its Churches. If they succeed, some at least of the scenes of Revolutionary France may, peradventure, return and be acted over, even in this once Christian America. Then, in the words of a master, "The Sabbath would again be changed into the Decade, and the house of God into a stable; the Bible would once more be paraded through the streets on an ass, or consumed on a bonfire; immortal existence would again be theoretically blotted out of the divine kingdom, the Redeemer be postponed to a murderer, and the Creator to a prostitute, styled "The Goddess of Reason!"

Which side in this conflict will ultimately prevail my mind suffers not a doubt. It will be the side of the Sabbath and its Advocates. But why, it may be asked, why expect this, when its Opponents are so numerous, so combined, so subtle, yet so active; while many, who ought to be its supporters, are indifferent to its claims; or, if not indifferent, yet zealous, mainly, to aid Rome and France and Germany in making the Sabbath everywhere one of the Church's holidays, full of Ritual pomp and show in the morning, and, in the evening, as full of mirth and song and wild carousals?—I answer; Because, on the side of the Sabbath are ranged the best ultimate interests of Society and the Church; because in merry France, the

evils of their Lord's-day customs have already set many at the study how to bring over among themselves at least the decent seriousness of an English Sunday; because the blessings of a truly sanctified Sabbath will finally make themselves manifest to a needy world; but, above all, because, on the side of the Sabbath fights that "High and lofty One that inhabiteth Eternity, whose name is HOLY," and whose battle, though it oft hideth its issues in a far future, yet never fails to find the issue which it seeks, and to bring it out for the world to look at. "He doeth according to His will in the armies of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, what doest Thou?" He is our only, and He is our sufficient, ground of trust. "He will work, and none shall hinder." He will, as He has so often done on other points, cast disunion, or trembling, or a curse, in the midst of His enemies, blast their wicked designs, and finally, through what brief or prolonged vicissitudes of conflict He only knows, gives His Sabbath victory.

Through what brief or prolonged vicissitudes of conflict He ONLY knows. We are and must be ignorant. Of one thing, however, even we may be assured. He works by human instrumentalities: and, in those which He has already raised

up and used in this service, and which He has often crowned with animating success, He calls on me, on you, on all, who would not at last be "found fighting against God," to engage in the same service, to stand forth honestly on His side, and to come up "to the help of the Lord, to the help of the Lord against the mighty." And would that all, of every rank and name, might hear, and feel, and follow this call from God, and with all their might and soul and strength engage in the work of promoting a right observance of this Divine Rest, this Sabbath of the Lord.

The ways in which this may be done are various. Upon some, of chief importance, let us for a few moments dwell.

1. It may be done by the influence, combined and separate, of religious and thoughtful men in public stations and professions.

Their influence, if combined, in favor of any right public opinion and practice, is incalculable; and, if judiciously directed, may become nearly irresistible. Let them carefully study and justly estimate the sacredness of the Sabbath, as God manifest in Time for all ages; and the benefits to which He has consecrated it, as man's helper in Time for all Eternity; and, having done so, let them pledge themselves to their consciences and to God, that they will use all proper Christian

means to preserve the day from neglect and profanation; that, wherever they may be, they will at all times and in all places cherish and inculcate in others sentiments of affection and reverence for the Sabbath; that they will uniformly discountenance individuals and corporations, who are known to employ their capital and their dependants in habitual violations of its rest; and that they will as uniformly encourage those who are known to regulate their business and their lives by a conscientious regard to its sacredness;—let them combine their action and influence on these and similar points of principle, and it is impossible to calculate the extent to which they may be the means of swelling the impulse of that moral sentiment and that religious conviction, without which the Sabbath can never become, throughout our land, a day consecrated to God and followed by all the blessings to which it was designed to minister.

Or if combination be impossible to men of this class, they can never, except by their own wills, be held back from separate action. And separately they can sometimes do what in combination they cannot. Individuals, as well as associated men, can make the Press speak for God, and the Pulpit advocate His cause, and Literature plead for sacred things, and the Bench utter its judg-

ments through the personal convictions of those who wear the Ermine, and every high station lend its power to the faithful servant of the Lord, who is willing to be known as standing on His side. Hear "the surly sage," as he has been called, once and still the pride of English literature and a conscientious observer of the Sabbath in his day. Being asked by a lady of some distinction, whether he did not think a certain cleric, whose observance of the day was notoriously lax, to be a very agreeable gentleman, he at first made her no answer: but, when she repeated her question, he replied, with his characteristic honesty and disregard for the requirements of a false civility;—"Child, I will not praise a Sabbath-breaker to please you or any other person." Hear him again. When on his death bed, with all his religious convictions awakened to even more than their common strength, he sent for his friend, Sir Joshua Reynolds, the celebrated English painter, and, after some serious conversation on other points, said, he had three favors to ask of him, which as a dying friend he hoped would not be refused. After urging the first, he said, the second was that Sir Joshua would seriously study the sacred Scriptures; and the third, that he would never again use his pencil on the Sabbath.—Once more, hear good old Bishop Porteus, one

of the best, and, in point of a good conscience, one of the greatest, of all the prelates of mighty London. When sick of the disease of which he died, he happened to hear that one of the London clubs, at the head of which was the Prince of Wales, afterwards George IV. had determined to hold its meetings on the Sabbath. Instantly he requested an audience with the Prince; and it was courteously granted. Assisted by two servants, the feeble old man, the holy old Bishop, entered the Prince's apartment, and with all the impressive eloquence of godliness in high station, besought him "that the meetings might be held on some other day than the Sabbath." The Prince was evidently much affected by the interview and promised to use his influence in favor of the Bishop's request. And finally, listen to Sir Matthew Hale, one of the greatest of English Judges, and one of the best of English Christians. He spoke, not, indeed, from the Bench to his court, but with his pen to his children; and yet he spoke with all the deliberate seriousness of his office, when he wrote; "I have ever found, by a strict and diligent observation, that a due observance of this day hath ever joined to it a blessing upon the rest of my time, and the week so begun hath been blessed and prosperous to me; and, on the contrary side, when I have been negligent of the

duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments. And this I do not say slightly, but upon a long and sound observation and experience."

To these an indefinitely long catalogue of similar anecdotes might be added:—but I forbear. My object, in the few thus given, has been merely to present some specimens of what men of influence and station can do, in their unassociated, individual capacity, to sustain and spread, far and wide, and from age to age, right convictions, sound principles, and salutary sentiments on this important subject. The influence, indeed, of this class of men, whether in their separate or in their combined capacity, depends largely on the predominant theory of the Sabbath, under which they labor. Loose theory, on this point emphatically, is lost power. Whenever low views of the Sabbath prevail, the day degenerates into an almost secular holiday. For lack of reverence, men treat it carelessly, as they treat other days, assigned by human authority to some special religious observances: that is; they either neglect such observances altogether, or pay them the respect of a mere formal notice; and then spend the rest of the day in some other perhaps not discreditable way. It is only where the Sabbath is regarded as a truly Divine Institution, originating in the au-

thority of God, and by His authority adapted to the Christian, as well as to the Mosaic, or the Patriarchal Economy, that it is or can be invested with a character to command the reverence and obedience of men.

This point has received a peculiar illustration in England. The predominant, I say not the only, Theory of the Sabbath there, especially since the reign of the Puritans, has regarded the day as an exclusively Jewish Institution, abolished by the introduction of Christianity, and succeeded by the Lord's Day; a day whose claims to observance rest, at the highest, on the authority of Apostolic practice, though, with many they rest on nothing higher than mere Ecclesiastical Tradition. The true Theory indeed has had its adherents in England, ever since the sixteenth Century, and at times has even spread its sacred power over large masses of the people; and hence the claims of the Lord's Day as a real Sabbath still meet there with a respect, a practical regard which doubtless would have been unknown had the predominant Theory ruled alone from the period of the Reformation downwards. Yet, even thus, the English Church finds herself embarrassed by the peculiarity of her position. The logic of the popular mind seems something like this: "If the Sabbath has been abolished by Christianity, and if the Lord's Day

be but a PRACTICE, a CUSTOM, even though introduced by Apostles, why should it be observed with any special strictness? It is well enough to attend Church in the morning, and hear service, especially if it be conducted with somewhat of pomp and show; but, as for the rest of the Day, where is the harm of doing as we please, of course in a decent respectable way?" Something like this feeling obtrudes itself on the attention of observant Christian travelers in that country. The truth is, the Theory predominant there has no hold on the CONSCIENCE. It attracts but the respect of Churchmen; though, with English Churchmen, respect for an institution, once gained, doubtless lasts long. But, with the *conscience* what has the day really to do? It is but "Sunday," one of the days of the week usually spent in a decent attention to religious observances, yet having no reach into the inner sense of right and wrong, and giving the Church no hold on the mind whereby she can produce a sense of sin and carry her members beyond their respect for Church-decency into a dread of God's displeasure.

And then, in England, a new form of the difficulty has arisen. Writers, like those of "The Essays and Reviews," have asked with intense earnestness; "If the Sabbath has been abolished, as we all claim, what right has the Fourth Command-

ment to a place in our Communion Service? Why should we be called upon every week to pray for "mercy" as faulty observers of an abolished Sabbath, and to beseech the "Lord to incline our hearts to keep a law" long since canceled? We cannot conscientiously so do. Let the Fourth Commandment be stricken from its place, and no longer call us to confess a sin of which we are not conscious, or to pray with our lips for an inclination of heart, against which our hearts themselves protest." And I confess that, under the Theory prevalent there, such inquiries have a force, which it is hard to parry; and, so far as the inquiries are prompted by real conscience, and not by a secret wish to impair belief in the inspiration of the Old Testament, they are entitled to a respectful hearing. Indeed, it was apparently the pressure from this quarter that led Dr. Hesse, in 1860, to choose as the theme of his Bampton Lectures the subject of the Lord's Day. While agreeing with Paley and Whately and Arnold and Robertson, and all of that School, in regarding the Sabbath as an exclusively Jewish Institution, abolished by the coming in of Christianity, this writer labors, "more abundantly than they all," to make out for the Lord's Day not only an Apostolic origin, but also a *quasi* Divine Authority; and, on the ground of his argument, he claims that, although the let-

ter of the Fourth Commandment is not obligatory upon Christians, yet its spirit may be considered as having passed into the authority by which the Lord's Day is sanctioned; that therefore the Precept may well be left to stand where it does in the Communion Service; and that the worshipers may use it without disturbance to their consciences, and without feeling that in the petition which follows, they are uttering other than a very appropriate Christian supplication. Alas! The English difficulty, it may be feared, will not thus be solved. In truth, it admits of but one real, effective solution. This solution must be looked for in a thorough change of Theory on the subject of the Sabbath. For their present low views must be substituted the doctrine, that the Sabbath was a pre-Mosaic and ante-Patriarchal Ordinance; that it has never been abolished; and that the same authority which gave it to the first created man on the SEVENTH day, subsequently gave it to new-created men on the FIRST day of the week: the authority, namely, of the EXAMPLE of the great "Lord of the Sabbath Himself. Clothed in THIS authority it hath power over the conscience. GOD is the Guardian of such a Sabbath. To such a Sabbath, rightly honored, He never has failed and never will fail to give His blessing; and, when His Church every where comes up to HIS require-

ments, He will give her a power, genial indeed as the Sun and gentle as the dew, yet withal penetrating as the Spirit of life; and then Her Sabbaths shall again become feasts of love with God, and her tribes will keep them as though they were going up to the Courts of a present Lord and to foretastes of the worship and the fellowship of the Saints in Light."

2. Meanwhile, in the second place, Christians of every name and degree, whether associated in the Church, or acting every one on his own responsibility, have much to do, and can do much towards securing the important result of a due sanctification of the Day.

With their present views, indeed, many of them can do nothing. They have renounced, or their ecclesiastical leaders, acting for them, have renounced, the needed power. Action in carrying out their present opinions of the Day would but spread the evils of lax observance. What is first needed among this portion of the great Christian Commonwealth, is right views of the Day, that thus the whole visible Body of Christ may, with one heart and one mind and one mouth, work together for the recovery of what has been lost, and make God's Day again "a Delight, and the Holy of the Lord Honorable." Circumstances seem to mark this as a time when vast portions of the

Church are called upon to review their decision, and to correct their judgment, on this long pending case between God and His people. Does not the history of Christianity show that, on this case, as well as on so many others, these portions of the Church have practically made a wrong decision and been acting under a wrong judgment? God hath His DAY as well as His Church and His Worship; and if He is "jealous" when His worship is given to graven images, though images of Himself, and when His Church is turned into one of the kingdoms of this world, though calling Him its monarch, is He not also jealous when His DAY is debased into one of the show-days of this great worldly-religious kingdom? The notion that, because all time is God's therefore, in the generosity of His Christianity, He has reserved no Day exclusively to Himself, that to the Christian all days are alike Sabbatic, that one day requires from him no more sacred regard than another, and that the higher his Christian life, so much the more will he be jarred in passing over these protuberant weekly knots of time, is a vain conceit. The Curse is not yet repealed. This world is still doomed to toil and the sweat of the brow, to care and anxiety, to sorrow and to tears. Even Christians have their share, and, till Christ comes, shall never lose their share, of these items in the great

burden under which the world groans. Therefore, at first, God gave man His Sabbath,—and has never since repealed it,—that a stricken, weary world might have its breathing-spells, and not be driven, by the ceaseless pressure of the malediction, by its toils and its sweat, its cares and its sorrows, to forget God wholly, and give itself up to the madness of mirth, and the insanity of misbelief, and the idolatry of self, and the sensuality of saying, “Let us eat and drink, for tomorrow we die;” but might find such a blessing mingled with the curse as even to turn it into healthfulness, and make labor lightsome, and sweat honest, and care cheerful, and sorrow sacred, and God known amid all, because brought by His own, calm, holy Day into frequent, happy intercourse with His disciplined creatures, and into sweet talk with them about the good things that have been lost, and the better things that may be regained. God gave man His Sabbath; and, without the Sabbath, man would be Godless. God is jealous of His Day—His acre in that wide field of Time, which He hath allowed man to till—and if man will withhold from God even this, if he will insist on tilling this little acre also every week for his own pleasure or profit, God will give it over, for the time, to barrenness, to the triflings of a Church fond of gewgaws; and then, over all the

rest of the great time-field, He will spread the curse without the blessing; "thorns and briars which are nigh unto cursing and whose end is to be burned." Out of that burning His Church shall at last come purified, and His Sabbath sanctified; and then all days shall have their sweetness, because, at last, God's Day hath its honor. Is it not time, then, for the Church, wherever these signs of His disfavor have appeared, to review its decision and to rectify its judgment on this great case between God and His people? Has not the Church suffered long enough under Evils which are the attendants, and which, as God sees them, are the consequences, of a less than half-sanctified and a more than half-deseccrated Day of Rest? Is there not here something for even the best of Christians to do? Can they conscientiously ask others to walk, in this respect, "as they have us for an ensample?" Nay, can the best of Christians consent, for the future, to walk on this day by the rule of their former lives? A new trial of this case can hardly fail, I think, of bringing the whole Church of the Redeemer to some humbling views of its past course; nor, under the verdict of her High Judge, will her holiest members refuse to sink into contrition in view of the low and worldly spirit, which they have too often carried through their hours of holy time; and even in view of the

needless rigors and austerities, by which they have sometimes burthened and rendered repellant, what were designed to be the cheerful, restful, refreshing activities of the sacred Day. The review may be painful; but, unless God have determined to cast away even His Christian people, the trial will be for good. Out of it the whole Church will come to her higher perfectness; and, carrying the standard of the Sabbath up to the high place, on which God first planted it, will be able, both in her associated capacity, and in the lives of her individual members, to send forth her silent or her voiceful power to save, over this toiling, sweating, care-worn, and sorrow-stricken world of men. Then the NOMINAL CHRISTIAN, whose loose notions of the Day have led him to its *occasional* violation, will reflect how seriously he impedes the efforts of those, who are striving to insure for their country and for the Church the full, rich, diversified benefits of a duly sanctified Sabbath; and how directly he assists the efforts of those who are simultaneously striving to render the Sabbath practically null and void, and who, if they could succeed, would certainly curse the world every where with their own cankering, deep-gnawing irreligiousness. He would reflect from whom he separates and with whom he joins, every time he needlessly violates this Divine Rest.

He would reflect that the most devout families and the most religious communities are always most conscientious observers of the Sabbath; while the villain never regards it, the irreligious family never sanctify it, and the licentious community never "remember to keep it holy." And, reflecting thus, he would hasten to quit even his unintentional association with the unblest fraternity, join wholly the brotherhood of the blest, and thus swell the power, with which a good God is seeking to bless the whole earth. Then, too, the man, whose selfish and worldly spirit has led him into the reckless, constant HABIT of violating the Sabbath, by doing his gainful work, or by studying his voluptuous ease, would start at the discovery of his unlovely companionship; would see where his best gains are to be realized, and how his truest pleasures are to be found;—and reading the divine lesson by the light of a regenerated Church, would hasten to add *his* contribution to the power, which in God's hands is to save the world. Then, also, the POOR MAN, who breaks the Sabbath, and then pleads that 'necessity knows no law,' and that 'the mouths of the famishing must be filled, even though it be with bread earned on the holy Day,' will learn that such bread satisfieth not the hungry soul, and that God never suffers even the bodies of His children to

want for obeying His commands. He will learn by his own experience the truth of Sir Matthew Hale's judgment, that when the Sabbath is duly honored the rest of the week is divinely prospered; and that it is not to him who violates, but to him who sanctifies the Holy Rest, that God makes and fulfils the promise, that he shall "ride on the high places of the earth and be fed with the heritage" of him, whose "land flowed with milk and honey" in temporal as well as in spiritual things. He will learn that no man ever permanently bettered his worldly circumstances by working on the Sabbath; but that such labor is a moth to the poor man's substance, because the curse of the Holy One is in it, as rust cleaveth to the blighted harvest. And learning all this by the light of a renewed Church's example, he will cast the moth away and worship God; thankfully take the promised blessing, and so add the poor man's mite — richest in Christ's account — to the power that is seeking to save.

Then, finally, THE YOUNG of both sexes, standing in the same light, will reflect to the same purpose. On this point, in closing, I may be allowed to assume a more personal style of address. My words shall be few. The young are of course the most important portion of the human family. They are soon to go forth into active life; and,

under God, take in hand and control the whole vast accumulations of their predecessors in wealth and power;—the personal and the social, the moral and the religious, the civil and the political interests of the world. They are also in the midst of that formative process, which is to fashion their characters for the greatly good, or the greatly evil work before them. Their characters have not yet become rigid. Their habits have not yet stiffened into hard, dry stems, that will not bend without breaking. They are, therefore — “*Spes magna*” — the best hope of the coming age; and heaven and earth are calling on them to reflect well on the position which they will assume, and on the influence which they will exert in relation to this question of the Sabbath and to the conflict which is waged between its advocates and its opponents. From your present standing, then, Youth of the country and the Church! look out upon this conflict as it has been depicted. See the two Hosts that have gone forth to battle for or against the Holy Day. On the one side are ranged live Faith and living Christianity, the government and the laws of the land, and all that is auspicious to the well-being of man: on the other are marshaled cold misbeliefs and dark atheism, hotblooded vice and crime, and all that is ominous of ill to the best hopes of the world. The

call from the one side is; "Remember the Sabbath Day to keep it holy; Give God His right in Time; hope for His favor in Eternity." The cry of the other is; "Down with the Sabbath; cast off its restraints; live as you list." When you go forth to action, then, with which of these hosts will you enroll yourselves? Will you join those dark and desolating ranks, and help them, directly or indirectly, openly or covertly, to dig down the Buttresses, that thus they may undermine the foundations, of that sacred Edifice, the Church and its indwelling Christianity? Or will you identify yourselves with that embattled host of the Lord, and aid it as it jointly toils and nobly struggles to uphold this Buttress-work of holy things, this Conservator of the kindred blessings of our Faith?—The battle of this host will ultimately end in Victory! Their influence shall be gratefully remembered in the best days of the Church's history. Go, then, ingenuous Youth! and take to yourselves the elevated satisfaction of being co-workers with them. Stand up for the Defenses; and then go in and have your names engraven on the imperishable walls, which they uphold

20. N. 5 - the St. John's 1860



My dear Mr. [Name]

I have the pleasure to
inform you that I have
written to [Name] and
I send you a copy of it because
I wish for your opinion of the
manner in which the subject is
treated - and also that I have
much satisfaction in bringing
it into notice with those who
might not otherwise see it -

With sincere regards

Yours truly

[Signature]

[Text]

